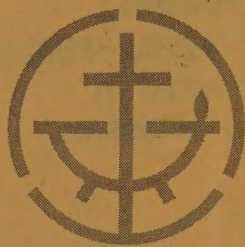


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BULLETIN 11
11

July, 1936

THE TENTH BIENNIAL MEETING
OF THE
AMERICAN ASSOCIATION
OF
THEOLOGICAL SCHOOLS

(Formerly: The Conference of Theological
Seminaries and Colleges in the
United States and Canada)



CROZER THEOLOGICAL SEMINARY,
CHESTER, PENNSYLVANIA

June 17-19, 1936

OFFICERS

President.....	PRESIDENT ARLO AYRES BROWN Drew University
Vice President.....	PRESIDENT FREDERICK C. GRANT Seabury-Western Theological Seminary
Executive Secretary.....	DEAN LEWIS J. SHERRILL Louisville Presbyterian Theological Seminary
Treasurer.....	PROFESSOR ABDEL ROSS WENTZ Gettysburg Theological Seminary

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PRES. F. C. GRANT, <i>ex officio</i>	PROF. W. A. BROWN, 1940
PROF. A. R. WENTZ, <i>ex officio</i>	PROF. SANFORD FLEMING, 1940
DEAN L. A. WEIGLE, 1942	PRES. A. W. PALMER, 1938
PROF. W. TALIAFERRO THOMPSON, 1938	

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DEAN L. J. SHERRILL	DEAN S. J. CASE	PROF. W. W. HORTON
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PROGRAM
for the
TENTH BIENNIAL MEETING
of the
AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS
formerly the
CONFERENCE OF THEOLOGICAL SEMINARIES AND COLLEGES IN THE
UNITED STATES AND CANADA

CROZER THEOLOGICAL SEMINARY
CHESTER, PENNSYLVANIA

June 17-19, 1936

Wednesday, June 17, 8:00-10:00 P. M.

Devotions.....PROFESSOR H. D. HOOVER,
Lutheran Theological Seminary,
Gettysburg, Pa.

Greetings.....PRESIDENT JAMES H. FRANKLIN,
Crozer Theological Seminary,
Chester, Pa.

Report of Secretary-Treasurer.....PROFESSOR A. R. WENTZ,
Lutheran Theological Seminary,
Gettysburg, Pa.

Appointment of Committees

"Some Comments on Theological Education"

Presidential Address.....PRINCIPAL RICHARD DAVIDSON,
Emmanuel College, Toronto

Thursday, June 18, 9:30-12:00 Noon

Devotions.....DEAN L. H. LARIMER,
Hamma Divinity School,
Springfield, Ohio

Report of Executive Secretary.....DEAN L. J. SHERRILL,
Louisville Presbyterian Seminary,
Louisville, Ky.

"Accrediting Theological Institutions"

Report of the Committee on Accrediting

Theological Institutions.....DEAN L. A. WEIGLE,
Yale Divinity School,
New Haven, Conn.

Discussion of the Report

2:00 to 5:00 P. M.

Devotions. PROFESSOR NEVIN C. HARNER,
Theological Seminary of the Reformed Church in the U. S.,
Lancaster, Pa.

"Supervising the Training of Theological Students"

Report of the Committee on Supervised Training

PRESIDENT A. W. BEAVEN,
Colgate-Rochester Divinity School,
Rochester, N. Y.

Discussion of the Report

"Seminaries and the Development of Lay Leadership"

Report of the Committee on Leadership Education,
of the International Council of Religious Education

DR. F. L. KNAPP,
International Council of Religious Education,
Chicago, Ill.

Discussion of the Report

7:30 to 10:00 P. M.

Devotions. PRESIDENT FRANK H. CALDWELL,
Louisville Presbyterian Seminary,
Louisville, Ky.

Continuation of Report of Committee on

Accrediting Institutions. DEAN L. A. WEIGLE,
Divinity School, Yale University,
New Haven, Conn.

"Foreign Students in Our Seminaries"

Report of a Special Committee on Foreign

Students in our Seminaries. PRESIDENT J. ROSS STEVENSON,
Princeton Theological Seminary,
Princeton, N. J.

Discussion of the Report

Friday, June 19, 9:00 to 12:00 Noon

Devotions. DR. CHARLES L. PYATT,
The College of the Bible,
Lexington, Ky.

Report of the Executive Committee

Proposed Revision of the Constitution

Business Session

"Scholarship Aid and Student Subsidies"

Report of the Committee on Scholarship Aid

PRESIDENT R. W. BARSTOW,
Hartford Seminary Foundation,
Hartford, Conn.

Discussion of the Report

"The Curriculum of Theological Education"

Report of the Committee on Curriculum. . . . DEAN S. J. CASE,
Divinity School of the University of Chicago,
Chicago, Ill.

Discussion of the Report

2:00 to 5:00 P. M.

Devotions. PRESIDENT WILBERT W. WHITE,
Biblical Seminary in New York,
New York City

"Standards of Admission"

Report of the Committee on Standards of

Admission. DEAN L. J. SHERRILL,
Louisville Presbyterian Seminary,
Louisville, Ky.

Discussion of the Report

ASSOCIATION MEMBERSHIP

Andover-Newton Theological Institution, Newton Centre, Mass.
Auburn Theological Seminary, Auburn, N. Y.
Augustana Theological Seminary, Rock Island, Ill.
Bangor Theological Seminary, Bangor, Me.
Berkeley Divinity School, New Haven, Conn.
Bethany Biblical Seminary, Chicago, Ill.
Biblical Seminary in New York, New York City.
Bonebrake Theological Seminary, Dayton, Ohio.
Boston University School of Theology, Boston, Mass.
Candler School of Theology, Emory University, Emory University, Ga.
Chicago Lutheran Seminary, Maywood, Ill.
Chicago Theological Seminary, Chicago, Ill.
Colgate-Rochester Divinity School, Rochester, N. Y.
Crozer Theological Seminary, Chester, Pa.
Diocesan Theological College, Montreal, Que.
Drew University School of Religion, Madison, N. J.
Duke University School of Religion, Durham, N. C.
Eden Theological Seminary, Webster Groves, Mo.
Emmanuel College, Toronto, Ont.
Episcopal Theological School, Cambridge, Mass.
Evangelical Seminary of Puerto Rico, Rio Piedras, Puerto Rico.
Gammon Theological Seminary, Atlanta, Ga.
Garrett Biblical Institute, Evanston, Ill.
General Theological Seminary, New York City.
Hamma Divinity School, Springfield, Ohio.
Hartford Seminary Foundation, Hartford, Conn.
Harvard Theological School, Cambridge, Mass.
Iliff School of Theology, Denver, Colo.
Louisville Presbyterian Seminary, Louisville, Ky.
Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
Lutheran Theological Seminary, Gettysburg, Pa.
McMaster University, Faculty of Theology, Hamilton, Ont.
Meadville Theological School, Chicago, Ill.
Mission House, Plymouth, Wis.
Moravian College and Theological Seminary, Bethlehem, Pa.
New Brunswick Theological Seminary, New Brunswick, N. J.
New Church Theological Seminary, Boston, Mass.

Oberlin Graduate School of Theology, Oberlin, Ohio.
 Pacific School of Religion, Berkeley, Calif.
 Pacific Unitarian School for the Ministry, Berkeley, Calif.
 Pine Hill Divinity Hall, Halifax, Nova Scotia.
 Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
 Presbyterian College, Montreal, Que.
 Presbyterian Theological Seminary, Chicago, Ill.
 Presbyterian Theological Seminary, Omaha, Neb.
 Princeton Theological Seminary, Princeton, N. J.
 Queen's Theological College, Kingston, Ontario.
 St. John's College, Winnipeg, Manitoba.
 Seabury-Western Theological Seminary, Evanston, Ill.
 Southern Baptist Theological Seminary, Louisville, Ky.
 Temple University School of Theology, Philadelphia, Pa.
 The College of the Bible, Lexington, Ky.
 Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.
 Trinity College, Toronto, Ont.
 Tufts College School of Religion, Tufts College, Medford, Mass.
 Union Theological College, Vancouver, B. C.
 Union Theological Seminary, New York City.
 Union Theological Seminary, Richmond, Va.
 University of Chicago, Divinity School, Chicago, Ill.
 Vanderbilt University, School of Religion, Nashville, Tenn.
 Western Theological Seminary, Holland, Mich.
 Western Theological Seminary, Pittsburgh, Pa.
 Westminster Theological Seminary, Westminster, Md.
 Yale Divinity School, New Haven, Conn.

REGISTRATIONS

*At the Tenth Meeting of the American Association of
Theological Schools*

Chester, Pennsylvania, June 17-18-19, 1936

Andover-Newton Theological Seminary

H. C. Herrick

Auburn Theological Seminary

Robert Nicholls

Bangor Theological Seminary

Harry Trust

Berkeley Divinity School

P. L. Urban

Bethany Biblical Seminary

J. W. Lear

Biblical Seminary in New York

H. T. Kuist, W. W. White, A. C. Wyckoff

Bonebrake Theological Seminary

C. E. Ashcraft

Candler School of Theology, Emory University

L. M. Thomas

Chicago Lutheran Seminary, Maywood, Ill.

C. F. Gruber

Colgate-Rochester Divinity School

A. W. Beaven, G. B. Ewell, C. H. Moehlman

Council of Church Boards of Education

Gould Wickey

Crozer Theological Seminary

A. S. Cole, Morton Scott Enslin, George F. Finnie, James H.
Franklin, R. E. E. Harkness, I. G. Matthews, Rittenhouse
Neisser, A. S. Woodburne

Drew University School of Religion

Arlo Ayres Brown

Emmanuel College, Toronto

K. H. Cousland, Richard Davidson, F. W. Langford

Episcopal Theological School, Cambridge, Mass.
J. A. Muller

Hamma Divinity School
E. E. Flack, L. H. Larimer

Hartford Seminary Foundation
R. W. Barstow, E. S. S. Johnson, E. C. Lane

Harvard Theological School
H. J. Cadbury

Iliff School of Theology
L. B. Longacre

International Council of Religious Education
Forrest L. Knapp

Louisville Presbyterian Seminary
Frank H. Caldwell, L. J. Sherrill

Lutheran Theological Southern Seminary, Columbia, S. C.
J. B. Moose

Lutheran Theological Seminary, Gettysburg, Pa.
H. C. Alleman, H. D. Hoover, A. R. Wentz

Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
E. E. Fischer, Charles M. Jacobs, L. D. Reed

McMaster University Faculty of Theology
John MacNeill

Moravian College and Theological Seminary
W. W. Schwarze

New Brunswick Theological Seminary
Edward S. Worchester

Pittsburgh-Xenia Theological Seminary
A. H. Baldinger, John McNaugher

Presbyterian Board of National Missions
H. N. Morse

Presbyterian College, Montreal
F. S. McKenzie

Presbyterian Theological Seminary, Chicago, Ill.
O. R. Sellers

Princeton Theological Seminary
J. Ross Stevenson

Seabury-Western Theological Seminary

F. C. Grant

Southern Baptist Theological Seminary

W. O. Carver

Temple University School of Theology

G. Floyd Zimmerman

The College of the Bible

Charles Lynn Pyatt

Theological Seminary of the Reformed Church in the U. S.

Nevin C. Harner

Tufts College School of Religion

C. R. Skinner

Union Theological Seminary, New York City

William Adams Brown, H. H. Tryon, Henry P. Van Dusen

University of Chicago, Divinity School

S. J. Case

Vanderbilt University, School of Religion

Umphrey Lee

Western Theological Seminary, Fremont, Neb.

P. W. H. Frederick, W. F. Rangler

Western Theological Seminary, Pittsburgh, Pa.

David E. Culley

Yale Divinity School

Paul H. Vieth, L. A. Weigle

ACTIONS TAKEN BY THE ASSOCIATION

1. The President appointed:

Committee to Nominate Officers:

President J. Ross Stevenson, President E. C. Herrick,
Professor E. E. Flack.

Committee on Business and Findings:

President R. W. Barstow, Dean L. J. Sherrill, Professor
W. A. Brown, President J. H. Franklin, Dean L. A.
Weigle, President A. W. Beaven, Professor A. R. Wentz,
Dean S. J. Case, Professor H. T. Kuist, Principal John
MacNeill, President C. M. Jacobs, Principal R. David-
son.

2. The Report of the Treasurer was received and the Report of the Auditors was adopted.

3. The Report of the Executive Committee (see p. 24) was received and its recommendations adopted.

4. The Report of the Executive Secretary was received with expression of high appreciation.

5. The Report of the Committee on Supervised Training of Theological Students was received and the two recommendations on page 54 were adopted.

In connection with this report it was decided to refer to the Executive Committee the exploration of the possibility of closer cooperation between this Association and the Home Missions Council and the International Council of Religious Education in the matter of supervised training of theological students.

It was also resolved that the Association voice its appreciation of the opportunities for practical training for Seminary students afforded by the Council for Clinical Training of Theological Students, the Earhart Foundation through Andover-Newton Theological School, and other organizations.

It was further resolved that the Executive Committee be directed to appoint a committee of five to counsel with organizations and seminaries offering clinical experience to theological students regarding the development of their work and possible steps towards their closer coordination.

6. In connection with the paper on "The Preparation of Theological Seminary Students to Enlist and Develop Lay Workers in the Local Church" by Dr. F. L. Knapp, of the Committee of Leadership Education of the International Council of Religious Education, it was

Resolved, that it is the sense of this Association that the theological schools, particularly their professors of Religious Education and their professors of Practical Theology, should regard it as a vital part of their work to prepare students to train for lay service in the churches, and that the International Council of Religious Education be encouraged to stimulate and inform the interest of these professors and the administrative officers of the seminaries in that part of the training of ministers.

7. The Report of the Committee on Accrediting Institutions was amended and adopted.

8. The Report of the Committee on Foreign Students in Our Seminaries was received for record.

9. The Report of the Committee on Revision of Constitution was adopted.

10. The Report of the Committee on Nominating Officers was adopted and the officers nominated were declared elected.

11. The Report of the Committee on Business and Findings was adopted.

12. In connection with the Report of the Committee on Scholarship Aid it was

Resolved, that the preliminary report be approved and that the committee be continued for further study and report.

A suggestion that the contents of the report be communicated to the proper agencies of the several churches was left to the Executive Secretary of the Association to cooperate with the Executive Secretary of the Council of Church Boards of Education.

13. In connection with the Report of the Committee on Curriculum entitled "Questions for Discussion on the Revision of the Curriculum," it was

Resolved, that the report be recorded as submitted and that the committee be instructed to report at the next meeting of the Association with suggested answers to the questions raised in this report.

14. In connection with the Report of the Committee on Standards of Admission the general recommendations 1, 2, and 3, concerning pre-seminary curriculum, on page 86, were adopted. Recommendations 1-5 on pages 86-87 concerning entrance standards were amended and adopted.

It was resolved that the whole report be accepted with profound thanks for the vast volume of labor expended and that the committee be continued and instructed to make provision for the publication of the forms when completed.

The President's Address

THE SPIRIT OF THEOLOGICAL EDUCATION

PRINCIPAL RICHARD DAVIDSON

The truth that we theologians have to handle is of two kinds. There is first general truth, truth in the abstract, which is set forth as doctrine. And then there is truth in the concrete, that living reality which for us inheres in personality. If I can make clear what the nature is of these two phases of truth I shall have opened up something of the spirit of theological education.

I. Truth and Doctrine

I sometimes hear Science say to Theology, "I can understand that, like me, you work with facts, or data, the facts of religious experience. And I can understand that there are facts in history that you connect with your religious thinking. But I cannot understand why you should be as sure as you seem to be of your general statements, your doctrines." Science says, "You see I work with data too. If I am an astronomer I collect facts about the movements of the heavenly bodies—that first; and then I go on afterwards to link up these facts with one another by means of an hypothesis or theory. But I don't confuse the two operations; the observed facts are one thing, the theory which correlates them, and so makes them intelligible as a system, is another thing. Now," says Science, "are your doctrines different from my hypotheses? I cannot understand why you should treat them, and seek to propagate them, as if they were a final transcript of reality."

Now while I do not believe that this is the only way to think of doctrine, I do hold that where the modern temper prevails it is a reasonable method with which to begin the study of theology. Let us consider then the tenets of religion as so many hypotheses colligating ranges of facts.

Every scientific theory is a tentative explanation of a group of facts. It is *tentative* in the sense that it may not explain what has yet to come to light; it is the facts known at the time when it is framed that the theory would explain. As observation becomes more determined, and experiment refines her methods, and

new facts come to be known, the theory has to be modified, or absorbed in a better theory. For many centuries the Ptolemaic view of the universe held the field. It correlated the facts observed by the ancient astronomers; and did give an intelligible account of the position and apparent motions of sun, moon, and stars. But in time more facts were discovered about the heavens, physicists learned the general laws of motion, and the result was that a larger and more adequate view was developed by Copernicus and Kepler and Newton—the view in general which we all hold today.

But the Ptolemaic view of the world was *tentative* in the sense also that it did really explain. It was true as far as it went. It embodied real knowledge, it gave an explanation of things—so sound an explanation that by it eclipses were predictable. It is by virtue of the truth in an hypothesis that science makes progress. An hypothesis may be a finger-post set up at the edge of the untravelled wilderness; *Theoria*, theory, a seeing with the mind, may let you into the heart of reality. A good theory is just an intuition that correlates the observed facts and reaches out beyond them. It leads you to where new, related facts are to be found. It was a signal verification of the view that gravitation was the key to the celestial motions when the mathematician Leverrier on the basis of certain anomalies in the position of the planet Uranus, could say to the observer Galle, "Look at such and such a point in the heavens, and you will see something"; Galle looked, and beheld a new planet, Neptune

If Science says then, "Your doctrine has the validity of an hypothesis, no less, no more," Theology need not take fright. A doctrine, say, of Incarnation, of Atonement, may well be the product of reasoning, reasoning about what is immediately known in experience, it may be the attempt to link fact with fact, to organize a body of data into an intelligible system. It may be tentative in character, partly false, as the Ptolemaic astronomy was, but also essentially true. As by the one eclipses could be predicted, so the other does afford knowledge of reality.

Christian thought has undoubtedly moved from peak to peak to view the human landscape again and again. The winsomeness and authority of the Master's personality, the life that pulsed in His words, the redemptive efficacy of His deeds, the exalted heroism of His faith, the manifest intimacy and wonders of Sonship, the death, the Easter life, and the quickening of heart and

soul whenever men called on the Christ as their Lord and their God—these facts of experience demanded explanation. Men began to articulate one experience with another, and then reached out for more comprehensive formulas. Even the first cross-section of interpretation (that in the New Testament) is not uniform. Apostolic men surveyed the primal facts with different bents of mind and different habits of thought, and therefore explained them in ways that to some extent diverge; it was the wholesome variety characteristic of living men. And in every century since those days Christian thought has encountered new ranges of speculation and new attitudes of mind. Sometimes the old thought has strangled the new; but oftener she has taken in the new to dwell with her, lengthening the cords of her tent and driving in her stakes again.

The Greek theology of the ancient Creeds is probably as far from that of the New Testament as Copernicus is from Ptolemy. But both Greek theologians and Apostolic men were working largely with the same facts. In the Apostolic Age men lived in an electrified atmosphere of religious memories and exhilarating discoveries, their doctrines little more than familiar metaphors alive with emotion. The Greek theologians had to speak the language of Greek philosophy; that was the only way in which Greeks could think deeply about anything. They thought the Christian experience through, and the doctrines of the Trinity and the Person of Christ took shape. But when Roman jurists, trained to think imperially, and with their eyes fixed on the figure of eternal justice presiding over well-ordered institutions, worked over the primal facts, they gave us the doctrines of Man, of Sin, of Redemption, and of the Christian Society. If Greek theology is of a piece with metaphysics, Roman theology is of a piece with law.

Nor has it been different in recent times. The Lutheran system that makes justification by faith pivotal, Calvin's supreme and all-embracing divine will as the ordering principle of theology, the great Tridentine formulation—they may all be looked on as so many hypotheses framed to compass the whole range of known facts, to unveil before men's eyes an intelligible order in the sum-total of reality. Such is the hospitable nature of the Catholic faith: when she is true to her origin she will refuse no facts. Such is the hospitable nature of the Catholic faith: ever since Pentecost it has been her mission to let every man hear in the tongue in which he was born the wonderful works of God.

II. *Doctrine as Tentative*

From what I have said I think some conclusions may be drawn; and they describe the spirit of a theological seminary.

(1) If doctrine is tentative, that is, in some sense inadequate, our minds must always be open to new facts. Such is the wonderful variety and richness of the world of men and things that new veins of ore are discovered in every generation. We shall take care to conserve the old, and that means not only the immediate tradition, but the whole of man's heritage of vision; and we shall at the same time accept the new as a fresh gift from the great Giver, and we shall build it gladly into the structure of Christian thought. God is truth; and to rethink the old truth and the new into one intelligible view of things is a wholesome discipline for us as teachers and students. We need to realize that things will be as they will be, and not as we should like to have them. It is a quality of the honest mind to be able to look without misgiving into the face of unpleasant and inconvenient facts—a quality to be won only at a great price. We need to unlearn our predilections, and to grasp the idea that it does not matter what we may prefer, since it is the truth and the fact of things we are after. This humbling discipline must attend us in every part of our work, for God is always greater than any thoughts we have formed of him, and reverently we must follow on to know the Lord. And what is more, the old will often lead us to the new. A great doctrine, like a sound theory, will guide to the place when new truth lies hidden. Some doctrines seem to approach so near to reality that, like a divining-rod, they lead us to the spot where we may dig and open up new wells of living water.

(2) If doctrine is tentative, that is, up to a certain point, a real explanation of things, then the essence of the old is never to be discarded. In a sense it is always true; it will be ours to find out what it was at first meant to affirm. When we understand, for example, what Athanasius was trying to say in the mental and religious circumstances in which he stood we shall have an abiding possession of truth. To learn the language he spoke (his categories of thought) is as difficult for us in America as it is to master German or Latin. We are never fit to say that a great theologian was wrong until we know that he was right. In Christian theology generally, we have a precious heritage, full of potentiality. Of Ebenezer Erskine it was said by a contempo-

rary that a man who had not heard him preach had not "heard the Gospel in its majesty." Such preaching was the outcome not merely of a great nature deeply moved, but of profound and spacious thoughts of God. Today we have no more urgent need than to claim our whole heritage of great theology; our generation has been so overwhelmed with discovery in the physical world that we easily lose sight of what has long been known in the religious sphere. It is an age in which we shall not be able to do our full duty as Christian teachers unless the conservative spirit is strong in us. The new truth of 1936 by all means! But the truth of the ages too! To this year of grace the centuries have something relevant to say.

"If we can send men out into contemporary America with something of this feeling for Christian tradition, they will be able to say to modern America something which the secular spirit of the age is leaving unsaid, and thus to correct our culture at the point where it is weakest. Such men will be able to do America a very great religious and moral service, whatever the particular shade of their theological system. So long as that system is a living thing, drawing its life, not merely from the surrounding air, but from the whole Christian past, such men will have a perspective, a sense of direction, a steadiness in the prosecution of their ministry, which religion always requires of its best professors and proponents."—(Dean Sperry, at the Gettysburg Conference, 1932.)

(3) If doctrine is tentative, that is, in some sense formulated in the thought-language of a particular generation, it is our task to translate the teaching of the ages into the language of today. Unless we speak in the language of the age, using its familiar categories of thought, people cannot understand what we say. This is part of that unceasing "worship of God with the mind" to which the intellectual man is dedicated at the inner shrine of his being. As his one desire is to rest in nothing short of the truth so he cannot be satisfied till he infects his disciples with the same clean ambition. "Das Denken ist auch Gottesdienst", said Hegel,—thinking is also a kind of worship; and this work of translation is part of it. It is by your intense labour of mind, labour to which God is driving you, labour in which God works with you, works within you, that timeless truth gets clothed in the vesture of living man, becomes what Wordsworth called "truth fit to be communicated."

(4) If doctrine is tentative, that is, falls short of reality, we shall avoid seeming to know what we do not know. Dark clouds are banked on every side of us; patient agnosticism is of a piece with every genuine affirmation of faith. An inexperienced youth, speaking of heaven and hell, made large statements lightly; an older man, pressed for his opinion, said to him, "One steady look into the dark is worth a score of your farthing dips." Few men have more occasion than ministers to look straight into the darkness. It is well if, when we look, faith is not overcome of fear; there are times when we have need of the Psalmist to take us by the hand, and, looking up, say humbly in our name, "The darkness and the light are both alike to thee."

(5) If doctrine is tentative, that is true up to a point, we are to be tolerant and comprehensive in our thinking. Old doctrine and new live side by side today, bodying forth truth to different groups of men, to different orders of intelligence. Our contemporaries are of all the centuries. The tenets of each are true in their own way. Take this case. Hugh Falconer, an English Presbyterian, was called in to see a simple-minded quarryman who was dying. He spoke to him of the divine love and mercy, but got no response of understanding. Then he said, "God made us . . . but we have broken His law, and are hopelessly in His debt. He has Himself paid our debt; His Christ died for us. There is therefore now no condemnation to them that are in Him." The trembling soul caught the meaning: "Debt paid!" He understood. Falconer owns to misgivings; his metaphor was so crude, so inadequate. But was it not true—as much of truth as the old man could grasp? You know it takes two to tell the truth, one to speak it, and one to receive it. In practical life there is no *one* doctrine of atonement, but many, as there are men to tell and men to hear, and every one of the many doctrines speaking in its own way the truth about God's redeeming love.

And further, we shall be hospitable in our thinking about the tenets of other communions. Emerson declares it "essential for a theologian not to allow himself to be excluded from any Church". Not to find oneself reasonably at home with the doctrines or in the worship of any group of Christ's followers marks a man as less than Christ-like.

(6) If doctrine is tentative, we may proceed to teach it with confidence. For tentative means that, up to a certain point,

Statement does match reality. A doctrine as an instrument of thought, as an instrument of teaching, may not be perfect; it is enough if it be a usable and efficient instrument. "It does not follow," said John Caird, "that because we cannot know all, our partial knowledge is not therefore to be trusted; because human intelligence cannot comprehend God, it can have no real knowledge of Him; because it cannot find out the Almighty to perfection, it can never know Him at all." Our doctrines, I say, can be trusted as good tools. It is wrong to claim that they are the whole truth; it is more wrong by far not to see that they are true—they come near to matching reality.

III. Truth and Personality

Yes, the tenets of Christianity are essentially true symbols of reality. I go on to another form in which reality comes to meet us. So much of the truth—the truth we have to learn and teach—is embodied in persons, each a ganglion in the organism of being, the highest unit of concretion that we know. The truth of the Old Testament is the great men of Israel; the truth of the New, Jesus and His Apostles; the truth of history, the Church's saints and prophets, pastors and thinkers. A student's introduction in my class is not so much to Isaiah's theology as to Isaiah himself; I trust that he gets similarly behind the books to St. Paul, to St. Augustine, to St. Thomas. Even the words of Jesus are but finger-posts pointing the way to the Master Himself. It is men, not books, that are inspired; it is men, not books, that have real authority over us. God has ever been revealing Himself to His own; and they have been filled with such a fullness of Himself that whoever comes near them is aware of a presence and a power. It is ours to help our students to sink themselves in one, or two, or three, of the great of the ages—sink themselves in the great man's thought and his vision. That is how the personality of youth expands and the mind of youth gets its bearings.

There is Jeremiah, for instance. He shared in a fuller sense than any of his contemporaries the tragedy of his people. Passionate in his love for Jerusalem he had to proclaim her doom. He saw the noble reform on the basis of Deuteronomy, and he felt the thrill of hope and promise. He saw these hopes shattered by the despotic rule and heathenish practice of Jehoiakim. He stood by when the first bands were taken into exile; he watched the second bands go, and he had to die on foreign soil while far

off his beloved city lay desolate and forsaken. Men said he died a martyr's death in Egypt. Be that as it may, he lived a martyr's life in Jerusalem. To his gentle, sensitive soul the tragedy of Jerusalem was the tragedy of his own life. And just as tragedy in Aeschylus or Shakespeare brings to light the deep things of life and destiny, so Jeremiah's words are instinct with living truth—vision and authority.

His was a life of great intimacy with God. Without wife, without child, he had no human fellowship. He was thrown back on God Himself; no other refuge had he from the strife of tongues, the hostility of open foes, the more dangerous treachery of false friends. Again and again he strives with God in prayer—much of his book is just the prayer-life of the prophet—he reasons with God and struggles; he complains, argues, and expostulates, but ever and again he is dominated by the Almighty. Abandoned by the whole world he wins his sufficiency in God. "Whom have I in heaven but Thee? And there is none on earth that I desire beside Thee. My flesh and my heart faileth, but God is the rock of my heart and my portion for ever." Religion came on Jeremiah like a flood of waters to bear him out to God's great deep.

God reveals Himself in persons. All progress in religious knowledge springs from such a humanizing of God, springs from incarnation. In Jesus of Nazareth we find man's experience perfected, we find God's complete truth. Moses and David, Isaiah and Hosea and Jeremiah, St. Peter and St. Paul and St. John, St. Augustine and St. Bernard and St. Thomas, Luther and Calvin and John Wesley, were all charged with a divine life; in a measure (*polumeros kai polutropos*) God was incarnate in them. But in Christ Jesus, says Theology with a leap of understanding, dwelleth "all the fullness of the Godhead bodily." He is the supreme revelation; he is the divine Person. That is the constant element at the heart of all the theologies. Every generation has to go back to the primal facts. It seems to be the condition of progress and good health that Christianity should ever be returning to the Master and His friends. For the Christian spirit there is no secret of rejuvenation like drinking at the upper springs. Whether our work be theological research or helping truth to enter in at lowly doors we shall do it wisely and well if we keep our eyes fixed on the Christ, for He is at the centre,

"The fountain light of all our day,
The master light of all our seeing."

That is why we called our Seminary "Emmanuel." He to whom the building is dedicated claims the homage of all who use it.

As this kind of truth does not come to us in abstract statements, neither can we pass it on in abstract statements. No, to communicate the living truth—"truth fit to be communicated," in Wordsworth's phrase—is not so simple. It is one of the supreme arts. Aristotle defined art as *mimesis*, imitation; art imitates nature and lets us see what nature means. What a wondrous mirror it is! Not plain glass and silver, but an instrument that corrects all nature's imperfections, shows what nature was trying to do, but could not quite do, finding the stuff she worked with too refractory. So it is with the artistry of words. The real story of an event goes far beyond the outward facts; it lets us into the inmost secret of things. Sophocles and Shakespeare will take us deeper into this kind of truth than all the scientific histories that were ever written. And it is the minister's task, in his artistry of words, to hold the mirror up to human life, that men may see what God meant by pain and sorrow, by duty and discipline, by joy and love and service. It is his to hold up that wondrous mirror where men may look at common life, and see Jesus, and, looking on Him, be changed into His image.

The preacher, the teacher of these things, is an artist. He has to utter the ineffable, to pass on, not a dead saying, but living truth. This is the "truth fit to be communicated." Every art seeks to impart an inward and spiritual grace through outward and visible signs. The poet cannot say in plain words what is in his soul; it eludes all direct expression. But art throws a bridge from soul to soul over which the divine element may pass. "Art may tell a truth obliquely; do the thing shall breed the thought"; that is, through a deep and subtle sympathy induced by concrete imagery, art may bring about an adjustment, a strange enlargement, of soul. It is the task of an artist that a minister, and therefore a professor of theology, has—to handle the concrete things of life, men's labors, men's sorrows, men's loves, as things that are full of meaning and full of God; so to handle these concrete things that men may be made new creatures in Christ Jesus. He is of the "royal race" of poets (*poietai*, makers):

"They give no gift that bounds itself and ends
I' the giving and the taking: theirs so breeds
I' the heart and soul o' the taker, so transmutes
The man who only was a man before,

That he grows god-like in his turn, can give—
He also: share the poets' privilege,
Bring forth new good, new beauty, from the old."
—*Balaustion's Adventure*

REPORT OF THE EXECUTIVE COMMITTEE

(NOTE: The term "the Conference" is retained in this report instead of "the Association," since the organization was known as "The Conference of Theological Seminaries and Colleges in the United States and Canada" until the adoption of the new constitution at Chester in 1936, after which it becomes "The American Association of Theological Schools.")

Three meetings of the Executive Committee were held during the biennium; one in Washington, D. C., December 28-31, 1934; one in New York, December 27-29, 1935; and one in Chester, Pa., June 18, 1936.

In accordance with the instruction of the Conference at its meeting in Rochester, 1934, the Executive Committee appointed three committees, one on Standards of Admission, one on Accrediting Institutions of Theological Education, and one on Cooperation. The personnel of these committees was announced in printed *Bulletin 9*, July, 1934. These committees have rendered preliminary reports to the Executive Committee and are reporting more fully at this meeting.

In accordance with the further instruction of the Conference at its meeting in Rochester, 1934, the Executive Committee through its Committee on Cooperation sought special funds for the more effective prosecution of the work of the Conference and secured \$501 in the form of special contributions from member institutions.

As already reported in *Bulletin 10*, the committee secured the special services of Dean L. J. Sherrill as Executive Secretary during the past twelve months and his labors for the Conference without salary have been very effective in furthering the work of the Conference. He renders account of his work in a special report. The Executive Committee recommends that Dean Sherrill be invited to serve as Executive Secretary during the next biennium, 1936-1938, in such part-time relation and on such budget as can be arranged.

It was decided to discontinue our subscription for each member institution to "Christian Education" and to suggest to the publishers that they secure subscriptions directly from the institutions.

A committee was appointed to study the constitution of the Conference and recommend revision at the next meeting of the Conference. The committee consists of Professor A. R. Wentz and President A. W. Beaven and will report directly to the Conference.

Five special committees were appointed to report at the 1936 meeting of the Conference, one on Supervised Training, one on Curriculum, one on Scholarship Aid and Student Subsidies, one on the problem of foreign students in our seminaries, and one on the relation of our theological program to that of our institutions abroad.

It was decided to recommend that the Conference adopt for its own guidance the rule that the Conference will decline to speak with reference to general movements or projects that originate outside of the Conference itself.

The Executive Committee recommends that the Conference admit to membership the Augustana Theological Seminary of Rock Island, Illinois; the Iliff School of Theology at Denver, Colorado; Queen's Theological College of Kingston, Ontario; and St. John's College, Winnipeg, Manitoba.

We report the appointment of the following as members of the Committee on Accrediting:

For the term expiring in 1942, Dean L. A. Weigle and President A. W. Beaven.

For the term expiring in 1940, Professor Sanford Fleming and Professor William Adams Brown.

For the term expiring in 1938, President A. W. Palmer and Professor W. Taliaferro Thompson.

We designate Executive Secretary Dean L. J. Sherrill as Chairman of the Committee on Accrediting.

We recommend that the fee for inspection by the Commission on Accrediting be fixed at \$25.00.

ABDEL ROSS WENTZ, Secretary

REPORT OF THE EXECUTIVE SECRETARY

DEAN LEWIS J. SHERRILL

It is probably known to the members of the Association that the Executive Secretary began his services to the Association in June, 1935. Since this is a new policy for the Association, a fuller report will be made than may be necessary in later years.

I. The Plan

It has seemed best to the Executive Committee that the Executive Secretary of this Association should be a person who retains his academic connection and carries this work on a part-time basis. There is no compensation but the Association agrees to provide the necessary costs of the work undertaken. The first tenure, as agreed upon, was for one year.

In conference with members of the Executive Committee, an agreement was reached that four responsibilities should be assumed. They were these:

(1) The production of a bulletin, or series of bulletins, to serve as a general means of communication among the seminaries, and to carry accounts of significant pieces of work being done in seminaries, and other such material as is suitable in a bulletin of this kind.

(2) To seek to make seminaries in general better aware of the work and plans of the Conference (now the Association), with the purpose of acquainting seminaries already members of the Conference with its work, and with the further purpose of enlisting other seminaries in this Conference.

(3) To encourage, and serve as far as seems desirable, as a clearing house for cooperative undertakings on the part of seminary professors. This might be begun by exploring the possibilities for two undertakings which have been repeatedly mentioned: (a) cooperative research, and (b) the production cooperatively of syllabuses or other types of guides which might serve the purpose of stabilizing course content of some seminary subjects, and the further purpose of locating the most usable bibliographical material for such courses.

(4) To serve as a clearing house as far as may be needed for the work of Commissions already appointed.

II. Work Done Through This Office

Bulletin No. 10 was issued in June, 1935. It contained a sketch of some of the conditions confronting the seminaries, especially as light was thrown on these by the Study of Theological Education. There was mention of tasks that need to be undertaken immediately. There was a request for expressions of opinion regarding the direction in which the Association should move. The bulletin contained a very cordial expression from Professor William Adams Brown regarding the appointment of the Executive Secretary. This bulletin was sent out rather widely to some eight hundred addresses. These included all theological institutions in the United States and Canada, all professors in member institutions, church boards of education, directors of some institutions, and a number of laymen.

The response was gratifying in nature but disappointing in extent. It had been hoped that we might have numerous replies with expressions of opinion regarding the future work of the Association. It may be that the time of year was not the most fortunate one since the summer was at hand.

The second general purpose in the work assumed was called, "making the seminaries better aware of the work and plans of the Association." In addition to the bulletin just mentioned, this purpose has been served to some extent through the general correspondence. The effort has been made to encourage correspondence regarding the work of the Association and regarding particular phases of theological education which it might be appropriate or desired to discuss with a person in this capacity. Correspondence of this nature increases as time goes on. At present, it is not heavy although even now it requires a not inconsiderable outlay of time. In the course of years, if this office is continued, this correspondence will no doubt play a significant part.

The same purpose has also been served by the publicity for this tenth biennial meeting. Several pieces of material have been sent to member institutions. A mimeographed paper gave an account of work which was under way. The report of the Committee on Accrediting Institutions was sent to the member institutions with a request for study and criticism of the report. A copy of the tentative program for this meeting was mailed out. These materials were sent well in advance, with a personal letter accompanying them.

The third purpose, as stated above, was "to serve as far as seems desirable as a clearing house for cooperative undertakings on the part of seminary professors." One effort of this kind was the attempt to locate problems which require cooperative research and cooperative effort at the present time. To some extent these have already entered into the make-up of our Committee work of the Association. Others will be mentioned later as seeming to call for concerted effort. Still others, while most important, are apparently too difficult for a body of this kind to tie to ground in such a way as to form the basis of cooperative effort or cooperative research.

A second effort of this kind was the attempt to discover whether there is desire on the part of seminary people for the cooperative production of syllabus material or other types of guide material for use in courses. It is generally known that in many fields of the theological curriculum, there are courses which tend to appear in most seminaries, yet which have no suitable texts or collections of source material, and often no satisfactory bibliographies. It has been repeatedly asked whether men working in particular fields might engage in cooperative effort to produce material of value to themselves in one or more courses as an experiment. We chose the field of religious education for further exploration along this line. This field was chosen because the maker of this report teaches in this field and there would seem to be less danger of going outside one's own bailiwick. After a considerable bit of correspondence and some analysis of courses offered in seminaries, this effort has been laid aside, not because it has no value but largely because it is a complicated undertaking and the time necessary to carry it farther has been lacking.

This third purpose, accordingly, seems now to be carried out largely by staking out the more important areas needing immediate attack by the Association as problems common to us all; and then eliciting the interest and effort of suitable persons in work toward their solution. That is to say, this part of our work feeds rather directly into the Association's committee work which is the next item.

The fourth purpose, as mentioned, was "to serve as a clearing house, as far as may be needed, for the work of committees already appointed." When the arrangement was entered upon, there were three committees. The scope of work of one of these proved to be rather too general, leaving two active committees.

At the meeting of the Executive Committee in December of 1935, in my report, I presented a sketch of tasks of common interest to all seminaries which it seemed to me might well lead to the appointment of a series of committees who would consider in their reports the principal tasks now confronting the seminaries. The thought was that this series of committees would be so planned as to have constantly before them the chief problems of seminary work. It seemed to the Executive Committee, however, that this was attempting too much at one time. Out of the careful discussions carried on there, there emerged three new committees, so that five are to report at this meeting.

The reports of these committees constitute the frame-work of this meeting. The first is the Committee on Accrediting Theological Institutions. The second is the Committee on Standards of Admission. The work of this committee will be reported at another time in the program. It may be said here however, that the compiling of this report has occasioned a considerable amount of correspondence, the gathering of forms used, and becoming acquainted with the work of church boards at the point of their procedures in the selection of candidates for the ministry. The third is a Committee on Supervised Training. The fourth is a Committee on Scholarship Aid and Student Subsidies. The fifth is a Committee on Curriculum.

Not included in the specific statement of responsibility but obviously falling to the Executive Secretary is a large share of the planning for the biennial meeting of the Association. From this office has gone correspondence regarding attendance from institutions. There has also been correspondence with individuals regarding the program. The correspondence with Crozer regarding the details of this meeting has been an especial pleasure.

Once more, there is a considerable group of contacts with the Association which naturally clear through this office. There are requests for information, as for example, inquiry regarding trends in the usage of theological degrees, and other inquiries for details in the present theological situation. At the request of the compiler, data were brought together for an article in the *American Year Book*. Data were prepared for use in application to a fund for financial assistance. The Federal Council's Committee on Worship, through its chairman, Mr. Watters, asked that their report on the teaching of worship in seminaries be sent out from

this office. An overture from the Council for the Clinical Training of Theological Students eventuated in the Committee on Supervised Training. The Council of Church Boards of Education, through its secretary, Dr. Gould Wickey, requested a paper at their annual meeting; which led to attendance upon that meeting in January, where your secretary was most cordially received as a representative of this Association. At the invitation of the faculty of The College of the Bible in Lexington, Kentucky, a day was spent with their faculty in a delightful conference. The International Council of Religious Education, through Dr. Forrest L. Knapp, approached our body requesting that we participate with them through committee representation in a study of the development of lay workers in churches through teaching given to theological students in the seminaries. The report of this committee appears on a part of our program this year.

III. Looking Ahead

The term of office of the Executive Secretary expires with this meeting of the Association.

It is hoped that we may secure financial assistance from one of the educational funds in financing the work of the Association and of this office during the next biennium. If so, this will make possible an expansion of work at many points where it is not now possible to go further than we are doing. The officers of the Association have been carefully considering the financing of the Association in the future. It is our expectation that the Association should and will carry its own load financially. In order that this may be done, there will probably need to be a different basis of assessment in the near future. It seems entirely reasonable that institutions with larger resources, larger faculties and student bodies, should support the work of the Association somewhat more than institutions with smaller resources and more limited numbers of men at work.

For the present, it seems that we should continue to make very large use of committees as a method of interim work. The Association owes a debt of obligation to the members of these committees for the large investment of time they have made. Their reports have served admirably to analyze present situations and to point the way to next steps which need to be taken. By this method of work, we engage small groups in more or less continuous work upon problems of common interest.

One large phase of the tasks before the Association within the immediate future is that of raising standards of educational work within the seminaries. Two committees, as mentioned, are already at work on certain aspects of this task, namely, matters of accreditation and matters concerning standards of admission. The work of the Committee on Standards of Admission will probably require to be continued since their study of questions relating to personality and aptitudes of candidates for the ministry is a task which can probably never be considered finished once for all, but now especially needs further study and exploration. If opportunity opens, there should probably be a study made of standards of dismissal, as well as standards of admission. If the report of the Committee on Accreditation is adopted, a Commission on Accreditation will be set up. All this work grows out of the general condition disclosed in the Study, namely, a very uneven set of standards within theological education. It should be clearly seen that what the Association has in view is not standardization in the sense of uniformity for that is no doubt the last thing which any of us desires. By standardization we mean the raising of the general level of educational work throughout the seminaries so that no institution which seeks for recognition and support as a standard institution will fall below a recognized level of standard practice.

Another large phase of the work before the Association is that of raising standards within the ministry as a profession. There are those who remind us that if we raise standards merely within the seminaries, we shall never completely touch the lowered standard of American ministers; for lowered standards are partly a matter of low educational preparation, but also partly a matter of lowered ethics. Why is it, for example, that a degree mill could flourish in California so as to lead one of our magazines to head an article, "You can be a Bishop for \$40.00"? Other instances of low ethics within the ministry will readily occur to anyone. If we ask who can touch this problem, the answer first is that the denominations are responsible. They certainly are, but they cannot alone turn the tide. Is there not need for the clarification and statement, by this Association, of the ethics of the Christian ministry? I should like to see a committee prepare and submit such a code and then be continued so that from time to time their reports might call attention on one hand to high ethical practice within the ministry and on the other hand,

call attention to questionable practices so that our consciences might become more sensitive.

Still another phase of our work in the future is our concerted attack on common problems. What these will be as time goes on, no one can say. In every meeting of our Association, some of these emerge into clarity. I suggest that among the questions which we might well study as an Association are the following, unequal in importance and breadth, but all of them significant. A study might be made of tutorial systems as used in theological education. The fourth year in theological education is receiving wide attention and discussion, and unless principles are clarified early we may have experiments which the makers would later wish they might recall. Two matters need study and concerted effort not only by the seminaries but also the boards of education and the boards of national and foreign missions. One of these is the question of recruiting for the ministry. The other is the placement of ministers after seminary work is finished.

Still again, it is becoming apparent that we might make very effective use of regional conferences. Meeting as the Association does once every two years, there is a tendency for our work to drop out of sight in individual seminaries during the press of their particular tasks. Further, wherever we might meet, many institutions are at such distances from us as to make the travel costs large for many. Once more, our representation is drawn very largely from the men who are concerned with the administrative tasks of theological education while our representation from those interested in the teaching phase is relatively less. We have considered for some time the possibility of holding regional conferences in the odd year between the general meetings. The need for such meetings will become much more real as the Association undertakes its new policy of accreditation, for seminaries might easily gain distorted ideas of what the procedure means and even where this is not at all the case, it is always true that advancing and progressive policies raise new problems which should be discussed in the open and attacked jointly. If we are fortunate enough to secure the financial aid for which we have applied, we hope to conduct a series of such conferences in portions of the country from which representation at our biennial meetings tends to be slighter. It would appear that natural places for such regional conferences would be in the Southeast, say at Atlanta; in the Southwest, say at Fort Worth; in the far

West, say at San Francisco; in the middle West, perhaps at Chicago; and in the Northeast, perhaps at Boston. It has been suggested by some of our seminary people that these regional conferences might appropriately give larger place to subject matter interests than we find it possible to do at the general meetings of the Association. This suggestion seems worthy of being carried out. If the meetings are held, it is hoped there may be a very full participation by faculty members as well as administrative heads.

Once more, our attention should be directed in the future, I believe, to extension theological education. We all recall only too vividly the condition disclosed by the recent survey of the Study of Theological Education. There it was shown that only about one-fourth of the American ministers are fully trained in the sense of having had four years of college and three years of seminary work. About one-half have not had either full college or full seminary work. The problems of these men are pressing in nature, both to themselves individually and to the church as a whole. It is a sort of no man's land in American church life. The denominations in some cases are doing superb work to remedy this condition, but at that the task is too much for them. Some seminaries carry on excellent extension work for the benefit of these men, but at the present the number of men thus affected is only a drop in the bucket. Has not the time come when the seminaries and the church boards might begin to coordinate their facilities and their faculties better for extension work? Is it too much to hope that the Association might eventually be the agency through which we could extend the advantage of continued theological education systematically and thoroughly to these many thousands of ministers who are hungry for such an opportunity? Is it too much to hope that individual seminaries might be willing to some extent to lose their identities during the otherwise dormant summer period, pool their faculty resources, rotate the load, so that it would not fall heavily upon individual men, and make possible within the summers, at strategic points throughout the country, opportunities for continued theological education? Is it too much to hope that general financial assistance might be available from men and women of means who could see in such an undertaking a practical way of extending educational opportunities, of completely submerging many of our differences, and of bringing educational advantages to many who would otherwise

be deprived of them? Is it too much to hope that the Association, without multiplying red tape or getting in the way with little picayunish details could be asked to approve those schools which met some recognized minimum standards, thus keeping these schools on a basis such that their work could be recognized toward degrees granted by accredited seminaries? In short, I suggest that the time is ripe for going further in an exploration of such questions and I should like personally to see the appointment of a strong and capable Committee on Extension Education for Ministers.

IV. Costs

A brief accounting may be made of the costs of maintaining this office for one year. From the Treasurer, I have received in various payments the sum of \$510.00. I have expended the following sums: for stenographer, \$336.10; for stamps, \$36.99; for office supplies, \$21.20; for help in one of my courses as agreed upon in conference with members of the Executive Committee, \$50.00; for express charges on material sent to the Conference, \$1.65; for service charge on our bank account at Louisville, \$1.00. The total of these expenditures is \$446.94. There is on hand in Louisville in the bank the sum of \$58.70, and petty cash in my office in the sum of \$4.36, making a total balance on hand of \$63.06. Thus the total cost of this office to the Conference up to June 15, 1936, is \$446.94.

Respectfully submitted,

L. J. SHERRILL

REPORT OF THE SECRETARY-TREASURER

PROFESSOR ABDEL ROSS WENTZ

Treasurer's Accounts

June 1, 1934, to June 1, 1936

Balance in hands Treas. Richards, June 1, 1934	\$669.38	
Received by Treas. Richards, June 21, 1934		
dues (additional)	10.00	
Received by Treas. Richards, July 3, Ful-		
ton Bank dividend	1.00	
		\$ 680.38

Paid by Treas. Richards, June 12, 1934,		
Treasurer's Expenses, Rochester	\$ 24.00	
Paid by Treas. Richards, June 12, 1934,		
Reprinting <i>Bulletin No. 1</i>	40.93	
		64.93

\$ 615.45

Debit

Received by Treas. Wentz from Treas.		
Richards, August 7, 1934	\$ 615.45	
Annual dues for 1935 (60)	600.00	
Annual dues for 1936 (59)	590.30	
Special contributions	501.00	
Baptist Theological Faculties Union	100.74	
Sale of books	35.00	
Sale of Fulton National Bank Stock	41.93	
Dividends Fulton National Bank	3.20	
Dividend of deposit Lancaster Trust Co.	12.47	
		\$2,500.09

Credit

Expenses of Executive Secretary	\$ 510.00	
Expenses of Secretary-Treasurer	50.32	
Printing Bulletins, Checks and Vouchers	277.60	
Expenses of Executive Committee Meetings	214.16	
Visiting Speakers at Rochester in 1934	78.54	
Subscriptions to Christian Education, 1 year	65.00	
		1,195.62

Balance on hand, June 1, 1936 \$1,304.47

In addition there stands to the credit of the Treasurer in the Lancaster Trust Company (closed), \$168.36.

We have examined the accounts, checks and vouchers of Abdel Ross Wentz, Treasurer of the Conference of Theological Seminaries and Colleges in the United States and Canada, and find the same correct, with a balance of one thousand three hundred and four dollars and forty-seven cents (\$1,304.47) to his credit in the First National Bank of Gettysburg, June 15, 1936.

HARRY L. SNYDER,
J. ELMER MUSSELMAN,
Auditors

The Secretary-Treasurer also reports that by provision of the constitution the following institutions, having failed to pay their dues for two successive years, have withdrawn from the Association: Anderson Bible School and Seminary, The Divinity School of the Protestant Episcopal Church in Philadelphia, and the United Theological College of Montreal. He records also that Central Theological Seminary of Dayton, Ohio, has been merged with Eden Theological Seminary at Webster Groves, Missouri.

REPORT OF THE COMMITTEE ON REVISION OF THE CONSTITUTION

(NOTE: This report, having been adopted, is now the Constitution of the Association.)

I. Name

The name of this organization shall be The American Association of Theological Schools.

II. Purpose

The purpose of this Association shall be to confer concerning matters of common interest to theological schools in America, to consider any problems that may arise as to the relations of these institutions to one another and to other educational institutions and to the State, and to deal with any other matter which the Association may wish to consider.

III. Membership

1. *Qualifications.* The Association is composed of institutions engaged in educating and training for the Christian ministry.

2. *Election of New Members.* Institutions may become members of the Association on recommendation of the Executive Committee and election at a regularly called meeting of the Association.

3. *Requirements.* Each member institution shall pay annual dues of at least \$10.00. From time to time as required by the needs of the treasury of the Association, the Executive Committee may suggest a scale of assessments adjusted to the varying assets of the several member institutions. Institutions that for two successive years fail to pay their minimum annual dues shall be regarded as having withdrawn from the Association.

IV. Meetings

The Association shall meet biennially at such date and place as the Executive Committee may determine. Regional meetings may be held as the Executive Committee may deem expedient.

In the meetings of the Association each member institution may have any number of representatives, but each institution shall have a single vote.

V. Officers

The officers of the Association shall be a President, a Vice President, an Executive Secretary, and a Treasurer. They shall be elected for a term of two years.

VI. Executive Committee

At each biennial meeting the Association shall elect eight members who with the above named officers shall constitute an Executive Committee. It shall be the duty of the Executive Committee to prepare the programs for all the meetings of the Association, to direct the Executive Secretary, and to transact the business of the Association *ad interim*.

VII. Commission on Accrediting

The Commission on Accrediting shall consist of the elected officers of the Association and six other persons appointed by the Executive Committee. The six appointed Commissioners shall serve for a term of six years, except that of the first Commissioners appointed, two shall serve for a term of two years, and two for a term of four years. The appointed Commissioners shall not be eligible to succeed themselves.

It shall be the duty of the Commission on Accrediting to institute and maintain a list of Accredited Theological Schools under standards determined by the Association.

VIII. Limitation of Powers

No act of the Association shall be held to control the policy or line of action of any institution belonging to it.

IX. Amendments

This Constitution may be amended by a majority vote of the member institutions at any regularly called meeting, provided notice of the proposed amendment shall have been given by the Executive Committee in the call for the meeting.

REPORT OF THE COMMITTEE TO NOMINATE OFFICERS

1. President—President Arlo A. Brown, Drew Theological Seminary.
2. Vice President—President Frederick C. Grant, Seabury-Western Theological Seminary.
3. Executive Secretary—Dean L. J. Sherrill, Louisville Presbyterian Seminary.
4. Treasurer—Professor A. R. Wentz, Lutheran Theological Seminary, Gettysburg, Pa.

REPORT OF THE COMMITTEE ON BUSINESS AND FINDINGS

1. We make the following nominations for membership on the Executive Committee: *Ex officio*, the President of the Association, President Arlo A. Brown; the Vice President, President Frederick C. Grant; the Executive Secretary, Dean Lewis J. Sherrill; and the Treasurer, Professor A. R. Wentz; as Chairman, Dean Luther A. Weigle; as additional members, President R. W. Barstow, President A. W. Beaven, Professor W. O. Carver, Principal Richard Davidson, Dean H. E. W. Fosbroke, President G. W. Richards, Professor Lavens M. Thomas, II, and Professor Henry P. Van Dusen.

2. We would express to President Franklin and his associates on the staff of Crozer Theological Seminary, our hearty appreciation of the generous courtesy that has been extended to us during our stay. The accommodations have been most comfortable, the meals a delight, the reception by the ladies of the faculty, and other opportunities for fellowship amply rewarding.

3. We wish to register our appreciation to all those who have contributed to the excellence of the program of these three days; to the Executive Committee for planning so wisely; to the brethren who have opened our minds and uplifted our hearts in the devotional periods; to Principal Davidson for his stimulating presidential address; to Miss Harkness for her gracious service at the piano; to the individuals and committees and commissions who have made the various reports, and by the fruit of whose labors we all have profited.

4. We recommend that the Association accept the cordial invitation of the Chancellor and Board of Regents of Victoria University of which Emmanuel College is a part, to hold its next biennial meeting in Toronto.

5. We recommend that the Association instruct its Executive Committee to arrange in the odd years between the biennial sessions of the Association, the holding of such regional conferences as it may find practicable, for the discussion of subjects of general interest, or particular regional problems.

It is at the insistence of Professor William Adams Brown that this committee presents a list of nominees for the Executive Com-

mittee that does not include his honored name. Dr. Brown has been actively identified with the Continuation and Executive Committees of the Conference of Theological Seminaries ever since its beginning in 1918, and his withdrawal from the Executive Committee now constrains us to record our high appreciation of his indispensable services to the work of the Conference through all these years. His zeal for higher standards of theological education everywhere, his untiring labors in behalf of cooperation, each for all and all for each, his splendid work as author of volume one of our "Education of American Ministers" and as theological consultant for those who prepared that entire survey, and his genial Christian personality, inspire our profound esteem and our cordial thanks. On behalf of the Conference we express to him our collective appreciation and love, and we assure him of our prayers for many more years of service on behalf of theological education.

We move the adoption of these various nominations and recommendations.

Respectfully submitted,

THE COMMITTEE ON BUSINESS AND FINDINGS

SHERILL	JACOBS
BROWN, W. A.	WENTZ
FRANKLIN	KUIST
BEAVEN	MACNEILL
WEIGLE	DAVIDSON
CASE	BARSTOW, Chairman

It was unanimously voted to adopt the foregoing nominations and recommendations.

REPORT OF COMMITTEE ON ACCREDITING INSTITUTIONS

The American Association of Theological Schools is an association of institutions devoted to education for the Christian ministry. Its interest in having a list of accredited institutions grows out of its interest in the best possible preparation of men for a successful ministry. It regards as the chief ground for the inclusion of an institution in the list, evidence that the institution is effective in preparing students for a successful ministry. It believes that this evidence is most plainly to be found in the extent to which graduates of these institutions do in actual practice render a successful ministry. Such evidence in itself alone is, in the first place, difficult to secure, and in the second place difficult to interpret satisfactorily. The Association believes, however, that certain factors in the life and work of particular institutions are with entire propriety to be regarded as making for or against the effectiveness of that institution in preparing its students for a successful ministry. It is these factors which are held under view in the plan for listing accredited institutions which follows.

It is recognized that weakness in some of these factors may be compensated for by unusual strength in others. The Association does not treat its standards as definite rules and specifications to be applied in an exact and mechanical fashion. It does not suppose that the status of an institution can be satisfactorily determined by finding that it has met these standards one by one until all have been met. There is no desire to enforce these standards in arbitrary fashion; they are to be administered by the Commission on Accrediting Institutions by way of stimulus and encouragement.

Your Committee recommends:

1. That the Association instruct the Executive Committee to appoint a Commission on Accrediting Theological Seminaries and Theological Colleges.

- II. That the Commission on Accrediting shall consist of the elected officers of the Association and six other persons appointed by the Executive Committee. The six appointed Commissioners shall serve for a term of six years, except that of the first Commissioners appointed, two shall serve for a term of two years, and

two for a term of four years. The Commissioners shall not be eligible to succeed themselves.

III. That, subject to the standards approved by the Association, the Commission shall have full and final authority to institute and maintain a list of Accredited Theological Seminaries and Theological Colleges. The Commission shall report from time to time to the Association and shall publish its list of accredited institutions in the Bulletins of the Association.

IV. That the Commission in making and revising its list of accredited institutions shall be guided by the following standards:

1. *Standards of Admission.* An accredited Theological Seminary or College should require for admission to candidacy for its degrees the degree of A. B. from a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree.

2. *Length of Course and Standards for Graduation.* An accredited Theological Seminary or College should offer a course leading to the degree of B. D. or its equivalent. This should be regarded as a professional degree the standards of which in intellectual attainment are those usually required in any other field of graduate professional study. Normally it will require three years of two semesters each, or their equivalent, beyond the A.B. degree, or its equivalent, to complete this course.

It is undesirable for a seminary that is not an integral part of a university to grant the Ph.D. or the A.M. degree, but it is legitimate for a seminary affiliated with a university to offer a program leading to the Ph.D. or the A.M. degree in cooperation with a university, the degree to be given by the university. No work done towards the first college degree should be used towards a seminary degree.

3. *Fields of Study and Balance of Curriculum.* An accredited Theological Seminary or College should have a curriculum predicated upon a broad and sound basis in the arts and sciences and should include adequate instruction in the following four areas: Biblical, Historical, Theological, and Practical. The last should include homiletics, religious education, pastoral theology, liturgics, church administration, and the application of Christianity to modern social conditions.

4. *Faculty.* An accredited Theological Seminary or College should provide adequate instruction in the four fields of study

indicated above and should include at least four full-time professors whose instruction shall be distributed over the four areas. In addition to the necessary moral and religious qualifications, competence as a scholar and a teacher (rather than the possession of degrees) should in all cases be considered the essential characteristics of an acceptable member of a faculty. Such professors together with the administrative officer or officers shall constitute a faculty with effective control over its curriculum and the granting of degrees. A weekly teaching load of more than twelve hours per instructor shall be considered as endangering educational efficiency.

5. *Library.* An accredited Theological Seminary or College should have a library which is live, adequate, well distributed and professionally administered, with collections bearing especially upon the subjects taught and with a definite annual appropriation for the purchase of new books and the appropriate contemporary periodicals.

6. *Equipment.* An accredited Theological Seminary or College should have such equipment in lands, buildings and libraries as shall provide adequate facilities for the carrying out of the program of the institutions.

7. *Finances.* An accredited Theological Seminary or College should have sufficient income from endowment or reliable general gifts or fees to support fully the program which the institution offers, including an adequate support for its staff, its library, and the maintenance of its equipment.

8. *General Tone.* In accrediting a Theological Seminary or College regard should be had for the quality of its instruction, the standing of its professors, the character of its administration, the efficiency of its offices of record and its proved ability to prepare students for efficient professional service or further scholarly pursuits.

9. *Inspection.* A Theological Seminary or College desiring accreditation shall upon request be inspected and reported by an agent of the Accrediting Commission of this Conference. Only institutions thus inspected and approved by the Commission shall be accredited. The Accrediting Commission shall review periodically the list of accredited institutions and make recommendations for the revision of the list.

THE REPORT OF THE COMMITTEE ON SUPERVISED TRAINING

PRESIDENT A. W. BEAVEN

This Committee was appointed by the Executive Committee of the Conference of Theological Seminaries to give consideration to two or three specific items referred to it, but to consider these in relation to the larger subject of supervised training for theological students in general.

We remind the Conference of the extensive discussion of this particular topic in Volume III of "The Education of American Ministers," pages 192 to 251. It is not our purpose to traverse anew the ground there covered. Using that report as a basis, the Committee proceeds upon certain general principles or assumptions:

1. Although there may be differences of opinion among educators as to the value of activity in the process of learning, it is generally true that every form of professional education is increasingly recognizing the importance of confronting the student with actual situations and problems such as he will meet in the practice of his profession, and of providing opportunity for practical experience under competent supervision as a definite part of his preparation.

2. In line with this principle, every man preparing for the pastorate should have as part of his preparation a practical experience which is related to the theory presented to him in the classroom. And this experience should be supervised in such a way as to make it educational in its nature.

3. Regardless of our theories, the vast majority of theological students today do put in many hours each week of their school years and during the intervening summers, in some kind of activity. While the primary motivation for this is financial, there can be no question but that if this activity could be related to future service, and so supervised as to make it constructively educational as well as financially helpful, it would greatly increase the fitness of the student for his future professional work.

4. Each seminary which offers to train students for the pastorate should recognize the responsibility for such supervision,

and furnish that supervision up to the full limit of its power. Ideally, it is probable that a member of the teaching staff might major in this field, working out a combined system of supervision between himself and the pastor or leader of the institution in which the student works. It is to be noted, however, that where the seminary cannot afford to appoint a special member of its faculty to do this work, much of it could be done by distributing it among various members of the faculty. Such supervision not only would work to the benefit of the student, but would operate to keep the faculty members themselves in close touch with the contemporary problems of a parish such as that into which they are preparing their students to enter.

5. Sufficient work has been done along this line to make it clear to the Committee that such supervised field work is an important part of theological training. While no fixed method can be advocated which is applicable to every school, a sufficiently large number of experiments have been carried on, the records of which are now available, either through the third volume of "The Education of American Ministers" or through application to individual schools doing work in this field so that any seminary not now doing it but desiring to undertake it will find ample suggestions as to areas which can be entered, methods which can be adopted, and results which may be expected. We believe that the use of the central idea by any school should be elastic enough to allow it to make use of the gifts of its students, the facilities of its community, and the abilities of its faculty.

We earnestly recommend, therefore, that every school should be taking some forward step in this direction.

The two major time areas in which such supervised field work might be done are, first, the period covering the three normal school years from September to May, and second, the two summers intervening between these three scholastic years. Since the publication of the volume on "The Education of American Ministers" the two fields in which largest progress has been made are probably, first, the summer training of theological students in institutions for the care of the mentally and physically sick, work such as that supervised by the Council for the Clinical Training of Theological Students and the Earheart Foundation. A second experiment, through which a good deal of data has been collected, is that of supervised rural work as it has been carried on by the

Interseminary Commission for Training for the Rural Ministry in New England. A third area, not so completely unified, but becoming increasingly important, is the summer use of students for such programs as the Peace Crusade, or work like that done under the Friends' Service Committee or under a Traveling Seminar for investigating industrial and economic conditions.

Because one of the questions referred to the Committee pertained to the first named area, Professor Van Dusen of the Committee was asked to collect information and make a special report on that subject. Because Dr. Hermann N. Morse, another member of the Committee, has been so closely identified with the rural-training experiment in New England, he was asked to make the part of this report bearing particularly upon that subject and to pass along the results of a series of seminar discussions carried on in those various institutions after this supervised field work project had been under way for a considerable period of time.

Questions which might well engage the attention of the Association, in addition to these raised by Dr. Van Dusen and Dr. Morse, are the following:

1. Should provision for supervised field work, as part of the offerings of a given theological seminary, be necessary before that seminary is placed upon the accredited list?
2. Should some practical supervised field work be required, before his graduation, of any man who plans to become a pastor?
3. Should any credit toward graduation be allowed for supervised field work? If it is not done for credit, might it be required before the man could be recommended for a pastorate?
4. If for financial reasons it is necessary for a man to undertake a pastorate during his theological seminary course, or to do other forms of outside supervised work beyond a certain limit, say fifteen hours a week, should he be required to extend the period of his work in the seminary for four years, and his course be re-planned on that basis?

THE CLINICAL TRAINING OF THEOLOGICAL STUDENTS

By "clinical training" is indicated the opportunity for seminary students to gain practical experience under competent supervision, analogous to that of the medical interne or social service student, in work with persons under institutional care because of physical or mental illness or other handicaps. Such training is normally in mental hospitals, general hospitals, prisons, child guidance clinics, reformatories, etc. The aims and values of clinical training are briefly set forth in the recent book by Dr. Richard C. Cabot and Rev. Russell L. Dicks, *The Art of Ministering to the Sick*, Appendix B.

I. ORIGIN AND HISTORY

Clinical training in its present phase dates from a little more than ten years ago when, in the summer of 1925, three theological students were accepted at the Worcester State Hospital as ward-orderlies. That first beginning and the whole of the early development of the work were largely due to the vision and unwearied determination of the Rev. Anton T. Boisen, then chaplain at Worcester and now of the staff of the Elgin State Hospital, Elgin, Ill., and of the Chicago Theological Seminary. Dr. Helen Flanders Dunbar, who was a member of the staff at Worcester in 1925, has been actively connected with the movement throughout and for several years has served as Director of the Council for Clinical Training of Theological Students. Mr. Boisen early enlisted the interest and enthusiastic participation of Dr. Richard C. Cabot. Dr. Cabot, Mr. Boisen and Dr. Dunbar guided the new movement in its early stages.

During the first five years, the work was carried on experimentally and without formal organization. In January, 1930, the Council for Clinical Training of Theological Students was incorporated with Dr. Cabot as its first president and Dr. Dunbar as director. Since then there has been steady but gradual expansion in the number of students trained annually, the number of seminaries participating, and the scope of training offered. About three years ago, under the auspices of Andover Newton Theological School and through the generosity of the Earhart Foundation, further opportunities for similar training were opened to students of seven of the New England seminaries.

These are not the only channels through which theological students may gain practical experience in institutional work. A complete survey would need to include, for example, the Cincinnati School of Social Service conducted by the Social Service Committee of the Diocese of Southern Ohio and drawing students almost entirely from Episcopal seminaries. The Council for Clinical Training and the Earhart Foundation are the only two organizations offering a carefully conceived plan of training on an interdenominational basis. Therefore this study has been confined to them.

II. PURPOSE AND POLICY

1. The Council for Clinical Training of Theological Students

The Council for Clinical Training has taken as its aim, "To provide for students for the ministry opportunities to obtain clinical experience in dealing with the infirmities of mankind." "Training is offered to a limited number of qualified students from theological seminaries of recognized standing irrespective of denomination. It consists of directed case work and study of the social resources of the community; actual work with patients in the hospitals and clinics; participation in the medical ward rounds and conferences with regard to these patients; and, finally, seminars in which general physician, psychiatrist, psychologist, and social worker discuss together with the theological students the patients with whom they are working."

The Council's work is under the direction of a Board of Governors numbering twenty with about equal representation of physicians (both medical and psychiatric) and ministers of various communions, as well as several lay members. Its staff includes a Director, Associate Director, Executive Secretary and ten Theological Supervisors serving full-time the year 'round in the institutions to which students are sent. Its budget for the current year totals about \$20,000, of which nearly two-thirds is contributed by the institutions in which the students serve; the remainder is raised from seminaries, churches, foundations and friends. In addition, the institutions served contribute generously toward the work through the salaries of the resident supervisors, maintenance of students in training, etc.

The Council has conducted training-centers in fourteen institutions of which about half are mental hospitals and the others

general hospitals, child guidance clinics, prisons, reformatories, etc. In 1935, fifty-two students from twenty-three seminaries representing thirteen communions were accepted for training. Twenty students have been trained for twelve or more months. Four new training-centers are being started this summer.

During the first five years of its work, and previous to its incorporation, the Council's efforts were directed mainly to convincing the medical profession, the seminaries, the institutions served, and the general public of the appropriateness and value of clinical training for theological students. Especially difficult and especially important was the winning of the full confidence of doctors and hospitals for this new adventure. When the case had been made, the tide turned and there ensued a rush of ill-equipped ministers into all manner of ill-considered programs of psychological and psychiatric consultation. To meet this situation, the Council turned its efforts to working out a balanced and comprehensive curriculum of clinical training and to establishing standards of training which would satisfy the exacting canons of the medical profession, guard theological students against unsound practices, and protect the general public against the intrusion of untrained ministers into the province of the physician and psychiatrist. While continuing a steady expansion of its work, this has been its major emphasis during the past five years.

To your Committee, it appears that the most important of the Council's distinctive principles are two:

a. Its insistence upon exacting scientific standards, upon adequate and thoroughly-trained supervision of students, and upon the discouragement of students from undertaking work properly carried on only by the medical profession.

b. Its conception of a comprehensive course of clinical training. The Council has regarded two types of institution as furnishing the most fruitful experience—the general hospital and the mental hospital. Its ideal for its students is that each should receive some training in *each* type of institution, supplemented, if possible, by experience in a prison or child guidance clinic. Its ideal for its own program is that it should be carried forward in approximately equal numbers of mental and general hospitals. It has been prevented from realizing this ideal by the fact that mental hospitals have been more ready to provide salaries for

supervisors; consequently, the Council's work has been weighted somewhat in favor of mental hospitals.

2. The Earhart Foundation

For the past three summers, Andover Newton Theological School has been able to offer opportunities in clinical experience through the generosity of the Earhart Foundation and under the general direction of Professor A. Philip Guiles of its faculty, previously of the staff of the Council for Clinical Training. The two main convictions guiding the work are stated as, "the belief that the spiritual resources of the student should be tapped early in his seminary course, and the discovery that this can be done best by placing the student under supervision in clinical situations ('bedside study and ministration') in hospitals, almshouses and prisons." Andover Newton has graciously invited the other seminaries of New England to share in this program.

The organization of the work made possible by the Earhart Foundation is less formal than that of the Council for Clinical Training. It is directed by the professors in the department of the Pastoral Office of the Andover Newton faculty, especially Dr. Richard C. Cabot and Professor Guiles. They are advised by a council of the deans of the cooperating seminaries. It is intended that the Supervisors in the institutions served shall have received a full course of careful training at Massachusetts General Hospital under the direction of the Reverend Russell L. Dicks. The budget for the current year totals \$15,000.

In the summer of 1935, seven New England seminaries joined in this work, and training was given to between thirty and forty students in eight centers, including two mental hospitals, two general hospitals, a prison, an outpatient clinic, an almshouse and a tuberculosis sanatorium. In the coming summer, one mental hospital will be dropped from the list and one general hospital added.

It appears to your Committee that the most important distinctive features of this program are:

a. The direct responsibility of the seminaries in its direction and administration.

b. The determination to keep the clinical training related as closely as possible to the actual work of the pastor so that it will provide direct preparation for the duties of the ministry.

3. *The Two Organizations Compared*

It is obvious that the programs of the Council for Clinical Training and of the Earhart Foundation are, in many respects, closely parallel, indeed almost indistinguishable. It would seem that the principal differences are as follows:

1. The scope and permanence of the movements. The Council regards itself as "an organization potentially national in scope and well on its way toward becoming so in actuality." It contemplates a continuance of slow but steady expansion. The Earhart Foundation has restricted its work to the seminaries and institutions of New England; its grants of financial assistance are promised only for a limited number of years in order that the work may be domesticated within each seminary and responsibility assumed by each; supposedly, the program of inter-seminary cooperation would terminate with the expiration of this period of financial help a year hence.

2. *The form of organization.* The Council is an incorporated body with its Governors chosen from a general membership and fully responsible for its work. While its Board always contains a number of seminary professors, the seminaries do not have direct representation upon its Board or voice in its counsels. The program of the Earhart Foundation is, in effect, guided by the faculty of Andover Newton with officials of other seminaries invited to join in planning.

3. From this fact results some difference in *relations to the seminaries*. While the Council has maintained most cordial and intimate contact with the seminaries from which it receives students and has invited each seminary to appoint a member of its faculty to serve it as advisor, final responsibility rests in an autonomous Board of Governors. Work of the Earhart Foundation is wholly under the direct control of the seminaries themselves.

4. *Relations with the medical profession.* From its inception, the Council has been at special pains to win and hold the confidence of the medical profession and of the administrations of the institutions in which students are trained. This has been achieved with gratifying success. General medicine and psychiatry are always largely represented in the membership of its Board. Its Chairman has, thus far, always been a doctor. The medical and institutional members have always shouldered a heavy measure of responsibility; indeed, it is not an exaggeration to state that their interest and devotion are largely responsible for its growth

and progress. The Earhart Foundation enjoys relationships of happy and cordial cooperation with the institutions in which it works and seeks their suggestion and counsel; but it has not attempted to draw them to the same extent within its organization.

5. *Financial assistance to students.* The Council has only a small fund for scholarships for students in summer training. In most instances they have been given maintenance by the institutions where they serve, and the Council has placed students mainly in institutions willing so to help. The Foundation, on the other hand, has provided scholarships for most if not all of its students.

6. *Relative emphasis upon training in general and in mental hospitals.* There is a widespread impression that the Council is interested only in mental hospital training, the Earhart Foundation only in general hospital training. This is not the fact. The Council initiated and for several years maintained at its own expense the work at Massachusetts General Hospital which continues to be perhaps the model of its kind. It is official Council policy to emphasize *both* types of training equally, and this ideal has fallen short of realization only because of financial limitations. On the other hand, the Earhart Foundation has also maintained training centers in *both* types of institutions. It is true, however, that of late years the leaders of the Foundation's work, especially Dr. Cabot, have come to feel that general hospital training is more valuable. Many of the leaders in the Council feel that training in the more extreme illnesses of the mental hospital is invaluable preparation for work with the more familiar illnesses of the general hospital.

In summary, the contrasts of policy are only relative, and are mainly at two points—intimacy of relationship with the seminaries on the one hand and the medical profession on the other hand; *and* emphasis upon the distinctive values of general hospital training on the one hand and mental hospital training on the other hand.

III. QUERIES

It is but natural that questions should arise concerning a work so new and, in many respects, so novel. The following are among the queries which have been put to your committee for investigation. We suggest that any or all of them be made the basis of discussion:

1. Should seminaries recognize clinical training in hospitals and similar institutions as valuable preparation for the work of the ministry?

2. What are the relative values of summer training in (a) mental hospitals; (b) general hospitals? Would an ideal experience include training in BOTH types of institutions?

3. What type of supervision for clinical training is desirable?

4. Do the seminaries regard it as desirable or undesirable that there are two organizations offering clinical training to their students?

5. What responsibility should the seminaries themselves assume in determining principles and policies for clinical training? In the actual supervision of the work? Should they have official representation on the boards of direction? Should they assume a larger measure of financial responsibility?

6. What is the ideal relation between the summer training and the work of the regular curriculum? Should clinical training be continued into the regular term?

IV. CONCLUSIONS

However, your committee has felt that it would be expected to offer some more positive guidance than the raising of questions. Accordingly, it has summarized below its best wisdom on the questions raised:

1. With regard to the high value of clinical training your committee feels no slightest doubt. While work in a mental hospital may prove slightly disturbing temporarily to a few immature students, the evidence is beyond question that clinical experience has greatly profited an overwhelming majority of those who have taken it.

We believe, moreover, that the Seminaries should voice very deep appreciation to both organizations sponsoring clinical training, and especially to those who pioneered its development in the early years. They have initiated a work which was really the responsibility of the Seminaries themselves, have guided it through the critical stages of experimentation, and have borne the major share of expense throughout.

We would call attention to the admirable study of pastoral work with the ill in the Cabot-Dicks book, "The Art of Ministering to the Sick." In particular, we would endorse the general principles regarding clinical training outlined in Appendix B.

2. Your committee believes that both of the principal types of training offered (in mental hospitals and in general hospitals) are desirable; we are unable to judge as to the *relative* value of the two. An ideal experience would in-

volve some measure of training of each type. On the other hand, we believe that students should *not* be encouraged to give more than one of the two summers of their Seminary course to clinical experience, unless they plan to specialize in work of this kind in their regular ministry. We suggest that perhaps the ideal arrangement would be for a student to spend a summer in a mental hospital, and during the following winter complete his training through week-by-week work in a general hospital.

3. Your committee has no special suggestions regarding supervision other than those approved for all types of Seminary field work.

4. If there are to be two organizations offering opportunities in clinical training, it is highly desirable that they should not appear as competitors in recruiting students. As this report suggests, the two organizations are doing closely parallel work. The measure of identity in both principle and practice far exceeds the differences. In the judgment of your committee the distinctive emphases of each organization represent real values; both sets of values can well be conserved without loss. If the two organizations do not move toward the merging of their work, they should at least be encouraged and aided in working out more effective understanding and coordination.

5. Since the Seminaries are requested to recommend students for clinical training, and since the Seminaries are responsible to see that the training is profitable to their students in their preparation for the ministry, the Seminaries should have a voice, (though not necessarily a controlling voice) in the determination of clinical training policy. This may be accomplished either, (a) through direct representation of the Seminaries on the governing body of each organization; or (b) through an advisory committee of the Seminaries to counsel with the governing body of each organization. Request for appointment of a counselling committee has been made officially by the Council. As an immediate measure, *we recommend* the appointment of such an advisory committee. This committee might well counsel with each of the organizations as to possible steps toward their closer coordination and the development of their work.

6. With regard to the relation of summer experience to the regular curriculum, *your committee recommends* that every student should take a curriculum course in personal counselling, or social work, or rural sociology, before the summer training, and (ideally), a practicum course in the year following the summer training to review, analyze, and summarize the values of the summer experience.

SUPERVISED FIELD SERVICE AS A PART OF THEOLOGICAL EDUCATION WITH SPECIAL REFERENCE TO RURAL CHURCH WORK

This statement is largely based upon the experience of the five theological institutions which, during the past seven years, have cooperated in the Inter-seminary Commission for Training for the Rural Ministry. These institutions are Andover-Newton Theological Seminary, Bangor Theological Seminary, Boston University School of Theology, Hartford Theological Seminary, and Yale University Divinity School. The implications of this experiment in training for rural work are equally applicable to training for the pastorate in other than rural situations.

Underlying Assumptions

1. Preparation for religious service in a distinctive social environment and for a distinctive occupational group must take into account the dominant characteristics which condition the performance of that service and which, in part at least, determine its immediate objectives. Whatever the type of situation, the understanding of such distinctive factors is essential if religion is to make its full contribution to life.

While no system of training can take into account all the varieties of situations with which the ministry as a whole must deal, the major types of social experience can be considered. The rural field is such a major type and is the one with which the majority of all theological students are concerned, at least at the outset of their ministry. The thorough understanding of its characteristics in relation to religious work will provide a key to the understanding of other types of situation.

2. Preparation for the active pastorate involves four elements. One is concerned with the field of theological, Biblical and general knowledge required in the work of the minister. A second has in view the professional skills, that is, the techniques needed by one who is to be preacher, pastor, educator and community religious leader. A third is sociological, concerned with an understanding of the circumstances under which people live and which determine or modify the course of religious work and are to be themselves modified under the influence of Christian ideals. A fourth element is spiritual and is concerned with the development of right attitudes and of the spiritual resources necessary for effective Christian service. These four elements cannot

be kept in distinct compartments but are inter-related parts of an inclusive educational process. All of them, of course, presuppose certain essential qualities of insight, influence, character and personal religious experience.

3. An educational process which adequately recognizes these four aspects of ministerial preparation must have at its center the needs of the student to be educated and the needs of the field to be served. The aim is education for a purpose, professional education in a strict sense. Its objective is not mastery of a subject, per se, but to direct the curriculum and general program of the Seminary toward the service which the student is expected to render as a minister, considered in the light of the requirements of the type of field in which he is expected to serve.

What Adequate Preparation for Rural Church Work Requires

Adequate preparation for students for the pastorate of a town or country church requires at least the following:

(a) courses of instruction designed to provide a thorough understanding of rural life and of the essential elements of a program of religious work in the country;

(b) such presentation of other courses of instruction as will make clear their significance for the problems of rural life and how they may contribute to the solution of those problems;

(c) provision for training through field work under competent supervision as a definite and essential part of the educational program of the institution.

This training through supervised field work may be in situations controlled by the Seminary or in situations not so controlled. Ideally, it would appear that both the Seminary, which is primarily interested in the student as a student, and the church officials, who are primarily interested in him as a minister or other church worker, should share the responsibility for control and supervision. This supervision has not only the purpose of making the student's work more immediately effective but is designed to draw out the educational significance of his field experience and relate it to all the other phases of his Seminary work.

It is assumed that every student should engage in some form of supervised field work. The student who is preparing for rural work should have this experience in a rural situation under super-

vision based on a thorough knowledge of the requirements of successful rural church work.

Supervision of Field Service of Students

1. Both the field service itself and the supervision of it should be regarded and treated as an essential part of the educational program of the Seminary.

2. All supervision should head up in a Field Work Office or Department of Field Work which should, if possible, have the full time of a member of the faculty.

3. The supervision of rural field experience should be treated as a part of general field supervision but should be especially adapted to the requirements of rural church work. Common principles of field supervision have been formulated and adopted by each of the cooperating institutions.

4. So far as possible the supervision of the student's field experience should be on a tutorial basis. In any Seminary which has in operation a system of faculty counselors for students, this system should be definitely related to the process of field supervision.

So far as possible, the entire faculty should cooperate in field supervision and should visit student fields as observers. Such faculty observers should report their observations and recommendations to the Department of Field Work. For the use of such observers, standards should be agreed upon and embodied in an observation sheet which each observer should be asked to fill out for the Field Work Department after each visit to a student field. Such faculty visitation is not to take the place of but to supplement the supervisory activities of the Field Work Department.

The work of the Seminary in homiletics and pastoral care should be closely geared into the process of field supervision.

One institution (Yale Divinity School) recently organized a visitation of all student fields by the faculty members. A common technique of visitation was agreed upon and report forms were prepared. The underlying theory was stated as follows:

- (1) Supervised field work is an important part of theological education and the visitation of students to observe them in their field work is, therefore, an important function of a theological faculty.

(2) The Department of Field Work is responsible for organizing and guiding a program of field supervision and should serve as a clearing house for recording and utilizing the results. All members of the faculty should serve as visitors in order to realize the full educational value from a program of visitation and to make the visitation of all students practically possible.

(3) It is not necessary for a visitor to be an expert in any or all phases of local church work. He goes as a friendly observer rather than as an expert advisor.

(4) The values to be derived from visitation of students include at least the following:

a. For the Divinity School.

- (1) Better acquaintance with the student as a minister and religious worker and consequently a more adequate basis for guiding his professional training.
- (2) Better acquaintance with the church in which the student works, which will be useful in guiding his work and in recommending a successor when his work is completed.
- (3) Friendly relationship between Divinity School and church thus enhancing the kind of co-operation which will lead to the student's best development.
- (4) Close contact with the actual church situations for which the seminary is training its students, which should add a realistic flavor to its teaching.
- (5) An avenue of service for the seminary to the community in which it is located.

b. For the Student.

- (1) Assurance of interest in him and his welfare.
- (2) An opportunity for closer acquaintance with one or more of his teachers.
- (3) An opportunity for talking over his church work with a sympathetic and understanding friend.
- (4) Help on some of his problems.
- (5) Enhancement of the importance of his field service in his own estimation through having the School regard it as important.

c. For the Church.

- (1) Assurance of the School's interest in the church beyond its serving as an employer for a student.
- (2) Evidence of School's assuming responsibility for the quality of a student's work.
- (3) Toning up of its morale through recognition from the seminary.
- (4) Help in its program through the service which the visitor may render.

d. For the Visitor.

- (1) Better acquaintance with one or more students and their families (if any).
- (2) Better understanding of the present-day church situation and the problem faced by the men whom he is teaching.
- (3) The experience of representing the whole School and faculty in this contact with student and church.

5. Among the important elements involved in field supervision, in addition to the visitation of the student on his field, are the following:

(a) A discerning knowledge of the student himself, his background, capacity, habits and characteristics, attitudes and outlook;

(b) A cumulative knowledge of the fields to be served by students, based upon careful surveys and periodic reports;

(c) Care in the placement of students to insure that each student is reasonably well adapted to the field to which he is assigned and that it will give him the sort of experience that will have the most educational value for him;

(d) Stated, routine reports, on forms provided, from both student and field served;

(e) Periodic conferences between student and field work director or other faculty advisor;

(f) Reports on special studies or projects assigned the student or worked out in conference with him;

(g) Some form of field work practicum, developed not as a mere "experience meeting" but as an instrument for the progressive analysis of their fields by the students and for anticipating the needs of their parish work and giving them definite assistance in formulating goals and working out programs.

6. Valuable use is made in some institutions of student pilgrimages, singly or in groups, to typically successful parishes, to give them first-hand contact, under competent guidance, with various types of organizations and programs.

7. To a limited degree certain seminaries have secured the cooperation of agricultural schools in preparing men for the rural ministry. Such experiments have not proceeded far enough to enable us to appraise their value, but they seem at least as logical as the type of cooperative relationship which often exists between the seminary and the graduate schools of the universities.

8. So far as possible, the work to be done by students during the summer vacation should be brought within the scope of field supervision and should be given definite academic standing and rating. Every argument for the supervision of field work during the school year applies with equal force to work during the summer. Through cooperation between the seminary and church officials the fields to be served should be carefully selected, the student should be helped in advance to plan and prepare for his summer program and full report of the summer's work should be prepared and submitted at the beginning of the next school year. Wherever possible, the student should be visited on his field by some member of the faculty.

9. The Seminary should keep a cumulative record of each field served by a student during the church year or during the summer. In all of its dealings with these fields the seminary should recognize its primary responsibility to contribute to the welfare and development of the local parish. Every effort should be made to assist the development of each such parish to the point where it can employ a full time, resident pastor. With this in view, the student should be encouraged to devote as long a term as possible to a particular church and, if finances can be provided, to continue with it at least one year after graduation.

10. Students should be expected to acquaint themselves with the history and polity of the denomination with which the church served is affiliated, to use the materials, forms and procedures of that denomination, to attend and support the official denominational meetings and to promote the official enterprises of the denomination.

The Seminary should be responsible for establishing the contact between the student and the denominational official having oversight of the church in which he is to serve.

11. The Interseminary Commission for Training for the Rural Ministry has effected a working partnership with the New England Town and Country Commission which has as its main concern the development of cooperative larger parishes and the general advancement of rural church life. One purpose of this affiliation is the maintenance of certain "training parishes" where students may learn through experience under competent supervision the technique of larger parish work. A limited number of other similar experiments should test out the value of this method as compared with the more usual experience of the average student parish.

12. This statement makes no attempt to supplement the excellent analysis given in Vol. III of the "Education of American Ministers" of various other specialized types of field work.

13. The Seminary should compile as complete, as definite and as accessible a record of a student's field service as of his other Seminary activities. This field service should be evaluated and should be given its proportional weight in determining the student's total standing.

In compiling such a record, data might be secured from—

Records of the Department of Field Work

Staff of the Interseminary Commission

Faculty Observers

Neighboring pastors

Alumni of the Seminary

Committees and officers of the churches served by students

Denominational officials

14. It is increasingly clear that the responsibility of the Seminary in educating men for the work of the ministry ought not to be regarded as terminated with their graduation from the Seminary. The supervised field service of a student prior to his graduation is, in the nature of the case, somewhat different from the work which he must do as a full time pastor. His first pastorate is of critical importance in his development as a minister. The work of the ministry does not readily lend itself to the establishment of a system of "internships" as in the case of medical training. The analogy with educational work is much closer. The necessity of supervision for the beginning teacher is generally recognized, although the teacher has a much less diversified re-

sponsibility than the minister and works within a more highly standardized institutional routine.

The seminary should make provision for continued training for the beginning minister by following the student upon graduation into his first parish and giving him definite guidance there under normal parish conditions. Such post-graduate training would require the provision of specialists to visit the individual graduate in his parish, counsel with him as to his problems, secure for him needed assistance from other members of the Seminary faculties and, in general, help him to carry forward a definite program of continuing his education in his task as a minister. No Seminary could satisfactorily carry out such a plan alone, since its graduates ordinarily settle in widely-scattered fields and are subject to a varied ecclesiastical control. Such a plan could, however, be made effective through cooperation among a group of seminaries and between the seminaries and the administrative agencies of the churches. Something along this line could also be done through correspondence.

THE PREPARATION OF THEOLOGICAL SEMINARY STUDENTS TO ENLIST AND DEVELOP LAY WORK- ERS IN THE LOCAL CHURCH

DR. F. L. KNAPP

Origin and Purpose of This Paper

Lay service is essential to the success of the Protestant church. The truth of this statement is widely recognized, but it at once calls forth the oft-repeated question, How can we enlist enough lay workers and how can they be educated for service?

Among the various functions of the pastor one of the most important is to enlist and guide the development of lay workers for definite fields of service in the church. He is, in most cases, the only professional employee of the church. He is the church's chief executive, and may logically be expected by his parishioners to lead the total church program. Obviously, he cannot carry the entire program by himself, and so he must multiply his energies by enlisting the services of lay men, women, and young people. Hence, it is that the pastor should be the prime mover in the local church program for the education of lay workers.

But there is abundant evidence that few pastors are adequately prepared to perform this function. This has been repeatedly impressed upon the Committee on Leadership Education of The International Council of Religious Education. The International Council, which is the cooperative agency in Christian education for Protestant evangelical agencies in North America, has been undertaking, through its Committee on Leadership Education, to provide an adequate program for the education of lay workers for Protestant churches. The members of that Committee, and those who administer the program which it develops, have been conscious for a long time that one of the major obstacles to the success of their efforts is the lack of enough persons in local communities who are adequately prepared to lead in the education of lay workers.

Because of this evident lack of adequately prepared persons to lead in the program of the education of lay workers, the Committee more than a year ago raised the question as to whether or not there is some way by which it might cooperate with theolog-

ical seminaries in the interest of providing more adequate preparation for seminary students in the field of enlisting and developing lay workers. The cooperation of several theological seminary professors was enlisted. These professors were Harold I. Donnelly of Princeton Theological Seminary, Frank M. McKibben of Northwestern and Garrett Biblical Institute, Lewis J. Sherrill of the Louisville Presbyterian Seminary, and Paul H. Vieth of Yale Divinity School. The first step was to ask Dean Sherrill, as Executive Secretary of The American Association of Theological Schools, to send an inquiry to the seminaries that are members of the Association, asking what they are doing to prepare their students to educate lay workers. Replies were received from thirty-two institutions. Then, on the basis of the suggestions contained in these replies, and suggestions from other sources, the Committee on Leadership Education of the International Council prepared this paper for presentation to the Association.

It is the purpose of this paper to suggest to theological seminaries elements for inclusion in their curricula for the purpose of preparing students to lead in the enlistment and development of lay workers. And let it be said with considerable emphasis that the term "lay workers" is here used to refer to *all* lay workers in the local church. The need for this emphasis grows out of the common practice of dealing only with the education of church school teachers and officers, whereas all church workers are in need of special education.

Elements Suggested for Inclusion in the Curricula of Theological Seminaries

In enlisting and developing lay workers, every pastor will find it necessary to perform some of the following functions, and some pastors will find it desirable to perform them all: To discover, motivate, and enlist workers; to plan and guide a comprehensive program of leadership education for a local church to guide the development of workers through supervision; to teach leadership education courses and conduct workers' conferences; to plan and guide a community program of leadership education; to serve as dean of schools for lay workers; to plan and conduct institutes and conferences. For each of the functions named there are presented in this paper an analysis of the function and some of the ways by which students may learn how to perform that function.

To some extent the list of functions, with the suggestions for gaining the necessary knowledge and skills to perform them, may serve as an outline of a course or courses on the enlistment and development of lay workers. However, each instructor will need to work out his plans in greater detail and will need to be sure to include, at appropriate points, consideration of certain fundamental questions regarding lay service in the church. That is, it is important that a student gain a knowledge of such fundamental matters as the place of lay service in the church, what lay service involves, the way in which a person grows in his ability to lead others, and the right relationship of the pastor to lay workers. All these, of course, should be understood from the Christian religious standpoint.

Mention of these fundamental aspects of a person's preparation to enlist and develop workers calls attention to certain prerequisite factors in the preparation of a theological student to enlist and develop lay workers. That is, it is essential that a pastor know the content of the Christian message, how to analyze the world in which he lives, the function of the church in that world, the ways in which persons and society become Christian, the principles and methods of program development in the local church, the principles and methods for guiding a congregation in a democratic development of its program, principles of organization of a congregation for democratic functioning, and other related matters. These are not dealt with in this paper, but it is hoped that every theological seminary includes in its curriculum adequate provision for the development of essential knowledge and skills in these fields.

Because of its great importance, attention is called to the necessity of utilizing the best possible educational procedures in guiding students in this field of the education of lay workers. In the first place, it is important that just so far as possible the students shall be guided in actual experience in performing the functions which they probably will find it needful to perform in the future. Their experience should be in real rather than artificial situations. This will not be difficult to arrange in the case of many of the seminary students because economic circumstances make it necessary for them to serve in local churches in the interest of self-support. All other students should be counselled and helped to find opportunities in which they can gain actual experience in the enlistment and development of workers as they

undertake to achieve the knowledge and skill essential for the performance of the functions involved. In the second place, the time of class sessions may very well be given by students and instructor to a consideration of reports of actual experience in carrying through the various functions and to the guidance of the students in taking further steps and in improving their effectiveness. Ordinarily, it will be best for the point of departure of a course on enlisting and developing workers, and the point of departure for the study of any fundamental aspect of this field, to lie in circumstances which students confront in real situations. The learning process will be more effective and more certain than if the point of departure lies in some general and more abstract consideration.

The pastoral functions in the enlistment and development of lay workers may be dealt with in the seminary in one or a series of courses in this field, or as parts of courses in larger fields. The preference between the two possibilities will be determined by the situation, existing in a given seminary, although, other things being equal, it will be better if all functions can be covered to a considerable extent in one course or a series of courses giving primary attention to those functions.

Although specific reference will be made to source materials in connection with each of the functions later in this paper, a summary list of the major source materials is given here. The list is not very extensive, but anyone wishing to do so may supplement it by the numerous books on supervision in the public school field, by literature issued by the denominational boards of education, and by other less closely related materials.

1. Barker, L. V. *Lay Leadership in Protestant Churches*. Association Press.
2. Chave, E. J. *Supervision of Religious Education*. University of Chicago Press.
3. Educational Bulletin No. 501, *The First Series Courses of The New Standard Leadership Curriculum*. International Council.
4. Educational Bulletin No. 502, *The Second Series Courses of The New Standard Leadership Curriculum*. International Council.
5. Educational Bulletin No. 507, *Enlisting and Developing Church Workers*. International Council.
6. Knapp, F. L. *Leadership Education in the Church*. Abingdon Press.

7. McKibben, F. M. *Improving Religious Education Through Supervision*. The Methodist Book Concern.
8. Shaver, E. L. *Shall Laymen Teach Religion?* Harper & Brothers.

The later references in this paper to these sources will be made by number.

I. To discover, motivate, and enlist workers.

1. Analysis of this function.

In scores of conferences for pastors and church school superintendents every year such questions as the following are raised: How can we get more workers? Why do so many church people decline to serve? What methods can we use to enlist more workers?

In order to carry out this function of discovering, motivating, and enlisting workers, a pastor must know how to determine what workers are needed and the sources from which they may be secured.

Then the pastor needs to understand the primary and secondary factors in motivation. The primary factors relate to the fundamental aspects of human behavior, to purpose in living, and to relationship to a challenging cause. Secondary factors include the appeal, or lack of it, which is presented by the general aspects of service in the church; the way in which invitations to serve have been placed before prospective workers; the understanding of what is involved in specific responsibilities; and other similar elements.

When the pastor comes to the actual task of enlisting workers, he needs to know how to appeal to them, and what specific procedures may be used in various instances. If he is thoroughly prepared, he will know that ordinarily the person who is most strongly motivated to serve is the one who has had the right kind of experience and guidance from early childhood. But he will also know that there are legitimate devices which are advisable to use in order to stimulate a person to break through the barriers which he has placed between himself and specific tasks in the work of the church, and he will need to know how to help a person to discover the relationship between his fundamental and worthy purposes and the service to be rendered in the cause of the church.

2. Some ways in which students may learn how to discover, motivate, and enlist workers.

a. Make a list of the functions to be performed in the church in which you are serving, the workers needed for those functions, and the desirable qualifications for each.

b. Through the use of all practicable methods, prepare a list of all persons who might serve in your church, and a list of the positions for which each seems best prepared and in which he will most likely be interested. (One possible method of doing this is to prepare and use a uniform blank to be filled out by each member of the church, this blank to ask for data regarding past experience, interests outside the church, and present activities in the church. The church might also provide a list of all functions to be performed in the church, with the request that it be checked according to interest.)

c. Work out and use a plan for keeping the program of the church before the congregation for the purpose of enlisting interest in serving in that program.

d. Prepare a pledge of service to be presented to all members of the congregation, and use it in your church. (Such pledges have been used in connection with annual fellowship visitations and the annual every-member canvass.)

e. In cooperation with a group of local church workers, prepare a contract (or contracts) for use by a local church in encouraging persons to serve in specific positions for definite periods of time.

f. Prepare and use a service of consecration for church workers.

3. Resources.

1, chapter XIII; 5, sections I, II, and III; 6, chapters IV and V; 8, chapters I and II; *The International Curriculum Guide*, Book Six, The Organization and Administration of Christian Education in the Local Church; books on specific aspects of the church's program, a partial list of such books being given in Educational Bulletin No. 502, International Council.

II. To plan and guide a comprehensive program of leadership education for a local church.

1. Analysis of this function.

The program for the education of lay workers should be a definite part of the total church program, and should be recognized by the entire church as such.

Some of the questions faced by pastors are these: Who shall be responsible for building and administering the leadership education program? For what types of work in the church do persons need special preparation? Shall the program of education for service in the church be limited to the church school, or shall it be planned for every person who carries any position of responsibility? If the

latter, how can the entire church be made "leadership education conscious"? What means of education for lay workers are available? What are the resources in each field? How can the various methods for the education of lay workers be organized into a unified whole?

2. Some ways in which students may learn how to plan and guide a comprehensive program of leadership education in the local church.

a. Confer with several pastors and other local church workers for the purpose of finding out what successes and difficulties they have confronted in enlisting and developing lay workers.

b. Prepare case studies of several local church programs for the enlistment and development of lay workers, and then evaluate those programs.

c. Guide a local church group, such as the general official board, or a committee on religious education, or a committee on leadership education, in planning and administering a program for enlisting and developing workers.

3. Illustrations from present theological seminary practice.

"In my class in Church Efficiency, consisting of about 75-80 men, the majority of whom have pastoral charges, a careful leadership survey is made of each situation. Information is obtained from each officer, teacher, leader, and on an objective scale each is evaluated as to personality, preparation, fitness, efficiency, etc.

"A study is made of the results of this survey, with a view to improvement in the personnel of each situation under consideration. Training courses are inaugurated, conferences are held, supervision is suggested, and other means are reviewed and tried that look toward improvement."—G. L. DOBBINS, Southern Baptist Theological Seminary, Louisville, Kentucky.

"In the senior course on Supervision which is also required the procedures of leadership training are considered The whole course is in a sense built around the problem of developing leadership particularly from the point of view of the pastor as supervisor. Here we consider the various types of leaders needed in the church program and ways of helping them to function effectively. This involves, of course, the consideration of various leadership plans. The men discuss and actually practice using some of the teaching procedures which they may later apply in training their own leaders. Each man outlines on the background of the church of which he is most familiar that which he would consider a most adequate leadership plan. Practically all of these men have had experience in train-

ing leaders which helps to make this consideration more valuable. A short course in which leadership training is considered is an elective in the field of organization. Here some consideration is given to the administrative problem of training leadership."—HAROLD I. DONNELLY, Princeton Theological Seminary, Princeton, New Jersey.

4. Resources. 5; 6, especially chapter XI; 8, chapters IX and XIII.

III. To guide the development of workers through supervision.

1. Analysis of this function.

Supervision is here thought of as being primarily a matter of individual guidance.

Experience shows that such guidance is essential to insure the development of those who serve in the local church. Courses, group conferences, and other similar methods are valuable, but it is possible for persons to utilize these extensively and yet fail to eliminate faulty practice and to use effective procedures.

Much of the responsibility for supervision falls into the lap of the pastor. Although he cannot and should not undertake to do all the supervising that needs to be done, he does have to supervise the supervisors. Thus, he will need not only to know how to supervise, but how to help others carry that responsibility.

Some of the basic questions to which theological students may well give attention are these: What is supervision? What should be its objectives? What skills does it require? What resources are available? How may supervision be introduced into the local church?

2. Some ways in which students may learn how to guide the development of lay workers through supervision:

a. Invite another person to observe your work in some capacity in the local church, and then confer with you regarding ways in which you can be more effective. (In this way the student may be helped to understand the viewpoint of the person being supervised and thus be more helpful as a supervisor.)

b. Prepare a list of questions to have in mind in observing a person at work in some specific field.

c. Carry through in some practical situation the following steps in the supervisory process:

(1) A pre-session conference with a worker regarding his plans.

(2) Observation of the worker at work.

(3) Post-session conference with the worker regarding ways in which he can improve.

(4) Work out and use a test designed to measure the results of some aspect of the local church program, and then confer with the workers involved with a view to making their efforts more effective.

3. Illustration from present theological seminary practice.

"The most direct course in this field that I give is P.T. 348, 'Supervision of Religious Education.' This aims to familiarize the minister or religious educator with the techniques of supervising teachers and other lay leaders working in any phase of the church program. The course follows largely the methods set up in my book, *Supervision in Religious Education*."—E. J. CHAVE, The Divinity School, The University of Chicago.

4. Resources. 2; 7.

IV. *To teach leadership education courses and conduct workers' conferences.*

1. Analysis of this function.

Organized courses are an important aspect of leadership education. Each year more than 125,000 local church workers throughout the United States and Canada complete courses in this field.

Teaching effectively is not easy. It requires very careful preparation, and is acquired only through experience. There is some reason for doubting that more than a very small number of all teachers in America are doing so in harmony with the substantiated findings of psychology.

In effective teaching there is involved the discovery of the needs of the students, a knowledge of resources, a knowledge of available sources, an understanding of how to determine the purpose of a course, a knowledge of the field of the course to be taught, an understanding of and skill in using effective class procedure, and types of out-of-class activities which will be helpful to the students in the field of the course to be taught.

Closely related to teaching courses is the leadership of workers' conferences in the local church. Such conferences have been widely used in connection with church schools, but can be equally effective for other persons. In such conferences the usual practice is to study a given theme or problem for a shorter length of time than in a course, and very often there is more provision for fellowship than in connection with what are commonly thought of as training classes.

2. Some ways in which students may learn to teach leadership education courses and conduct workers' conferences.

a. Observe the teaching of a course for local church workers.

b. Prepare a teaching plan for some specific course.

c. Teach a course, and, with the help of others, evaluate the effectiveness of the teaching.

d. Apply to a denominational board or to The International Council of Religious Education for accreditation to teach a specific course.

3. Illustrations from present theological seminary practice.

"Training schools will be conducted in rural or small churches, this work to be supervised by the instructor but actually taught by members of the class. The hours for classroom work will be used as a seminar in criticism of the work done, presenting in the teaching outlines evaluations of results."—(From a description of a course offered in Emory University by Professor Lavens M. Thomas II.)

". . . Attention is given to the training of church officers, especially elders. . . our church has an excellent book, 'The Ruling Elder', which is used in the training of the members of the Session, as well as a course for church officers. . . Our students are acquainted with these materials and some attention is given to the content of the materials and the ways of using them effectively."—(A statement by Professor Ray J. Harmelink of the Omaha Theological Seminary.)

"A number of students each year participate as accredited instructors in local church and community standard training schools."—(From a letter from Professor Vartan D. Malconian, The Biblical Seminary in New York.)

"In my course in Leadership in Religious Education, I follow this procedure: I have arranged the course to run through two terms, or a total of 20 weeks, meeting two hours per week. We start out by discussing the theory of leadership education, but we give a very brief time to this. Our next step is to undertake a project of teaching a course in our local community training school. The actual teaching work is done by the instructor, but the class works with him in the preparation for the sessions. As many of them as can do so attend the sessions and following the session engage in a discussion and evaluation of what was done. Following this each student is required to engage in a project of leadership education of his own. Class meetings are held to provide opportunity for discussion and evaluation of projects in which the students are engaged."—(A

statement by Professor Paul H. Vieth of Yale Divinity School.)

"Each student will prepare for a unit of his choosing the course plan required by the International Council for accreditation."—(From a statement by Professor Nevin C. Harner of the Reformed Theological Seminary, Lancaster, Pennsylvania.)

"In the required course in Organization and Administration, students prepare two courses, one on Principles of Teaching and one on The Pupil. These two assignments are made at the opening of the semester, discussed in detail at various points, and constitute the final papers."—(From a statement by Professor H. P. Berkeley, Andover-Newton Seminary, Newton Center, Massachusetts.)

4. Resources.

6, chapters VIII and IX; 8, chapter XI; leaders' guides issued by the International Council and listed in Bulletins 501 and 502; E. L. Shaver, Programs for Workers' Conferences, Series A and B, Pilgrim Press; workers' conference suggestions issued by denominational boards of education.

V. To plan and guide a community program of leadership education.

1. Analysis of this function.

Many churches cannot by themselves provide an adequate program for the education of their workers. Thus cooperation with other churches is essential. Leadership education is one field in which many churches have cooperated successfully, and thus have advanced the cause of Christian brotherhood. Also, there is a need for cooperation between local churches and other character education agencies in order to prepare the leaders for those other agencies such as the Y. M. C. A., the Scouts, 4-H Clubs, and even the public schools, with specific reference to the religious and character education aspects of their programs.

In some communities there is a lack of coordination in the provisions that are made for leadership education, with resulting duplication, omission, and even conflict and competition. For example, local church training classes, an interdenominational school, and a denominational school may be in session at the same time, while some sections of the community and some churches are being unreached.

For these reasons it is important for the pastor of the local church to be prepared to share in developing a unified community program for the education of all lay workers in the church or related agencies. Such a unified program should utilize every available means, but each should be

coordinated with the whole, and every present and prospective worker should have as extensive opportunity as possible for the improvement of his ability to serve.

2. Some ways by which students may learn to plan and guide a community program of leadership education.

a. Survey the situation in a community with reference to provisions for the education of lay workers. Find out what is being done, what lack of coordination, if any, exists and what major needs are not being met.

b. Confer with some of the church leaders in a community in which there is at least some semblance of a community program for the education of lay workers, finding out what plans have been attempted, what progress has been made, and what obstacles are retarding further advance.

c. Share with others in planning and carrying forward a unified community program for the education of lay workers.

3. Resources.

6, chapter XI.

VI. *To serve as dean of schools for lay workers.*

1. Analysis of this function.

During the past several years more than 1,500 persons served as deans of schools for lay workers in America. Many of these persons, although willing to give their time and energy, were inadequately prepared and consequently were less effective than they wished to be. To serve the entire country adequately with schools for lay workers many hundred more deans are needed.

This function is significant and difficult. Its effective performance requires a knowledge of the curriculum to be used, skill in the administration of it, and knowledge and skill in educational supervision. In the average community there are not enough adequately prepared persons to serve as instructors in such schools. Consequently, they must be helped to prepare themselves both before and during their service. Then the enlistment of students for these schools and their supervision in the schools is something more than a simple task.

2. Some ways by which students may learn to serve as deans of schools for church workers.

a. Work out plans for conducting a school, using the New Standard Leadership Curriculum of The International Council of Religious Education, studying carefully the

plans and administrative procedures of the curriculum and filling out the forms necessary for enrollment and accreditation of the school.

b. Observe and confer with persons who have been deans, finding out from them what procedures they followed, what major difficulties they confronted, and what their experience taught them to be the best ways of achieving success.

c. Share in planning and conducting a school (possibly serving as a member of the board of school administration or as assistant to the dean).

d. Help some prospective instructor prepare to teach, and as he teaches work with him in increasing the effectiveness of his teaching.

3. Illustrations from present theological seminary practice.

"Our school assists in organizing youth conferences, institutes on social and religious problems, and in promoting a community school of religious education for training church leaders. Our students serve on the committees which organize these enterprises, and thus receive training in directing the activities which are most helpful in producing lay workers."—(From a report by Professor John M. Ratcliff of Crane Theological School.)

"A good many of our students obtain a scholarship under the Duke Foundation which provides \$400, and in return for which the student engages in summer service to the amount of at least six weeks. Some men engage in ordinary preaching activities but an increasing number have conducted local training enterprises for lay church workers. We find these training experiences to be very valuable in that they furnish our students problems in their concrete settings and in that experiences resulting therefrom furnish a splendid background for a continuation of their theological education. Records of these experiences are reported periodically and systematically both during the summer and during the school year. All in all, it seems to me that this project looks in the right direction."—(From a letter from Professor H. Shelton Smith of Duke University.)

"We conduct a leadership training school on our own campus every winter, which is a standard school and to which a hundred or more of the teachers and officers of our church schools come for study and practice work. This is a practical demonstration to our theological students of what and how such schools are to be organized and conducted."—(From a report from Professor William A.

Weber of the Theological Seminary of New Brunswick, New Jersey.)

4. Resources.

2; 3; 4; 7; A Manual for Deans Who Administer Second Series Courses of the New Standard Leadership Curriculum, International Council.

VII. To plan and conduct institutes and conferences.

1. Analysis of this function.

About 750,000 local church workers and church young people attend conventions, conferences, and institutes each year. Some of these are state conventions on religious education, some are pastors' convocations, some are week-end conferences for young people, and some are institutes of a similar character. The classification is intended to include those enterprises of only a few days' duration.

Thousands of young people and adults attend summer schools and conferences extending from one to two or three weeks. Most of these are conducted by denominational boards or by councils of religious education. They have very great value and issue in much more effective leadership for local churches and communities.

While these institutes and conferences are much more effective than they were a decade ago, there is still much room for improvement. Moreover, there is need for many more than are now in operation. For example, it would be well if the churches of every community had available near at hand for their workers some kind of summer school or conference.

2. Some ways in which students may learn to plan and conduct institutes and conferences.

a. Work out a program for an institute or conference for some local church or community.

b. Observe some institute or conference in session, discovering, so far as possible, through conferences with the attendants and in other ways, the values of the enterprise.

c. Share with a responsible committee in planning and conducting an institute or conference.

d. Serve as a counselor or assistant administrator, or in some other capacity in a youth conference or other summer enterprise for local church workers.

e. Share with other students in a panel discussion in a local church with reference to the solution of problems faced by the local church workers.

3. Illustrations from present theological seminary practice.

"A Stewardship Institute was planned for a nine-point circuit for the week-end, with one of our students conducting an institute at each of the nine churches on this charge. Services were planned for each church for Friday night, Saturday night, and Sunday morning, with a central meeting planned for the circuit on Sunday afternoon. Nine of our men planned the work, but terrific rainstorms caused a postponement. . . coaching institutes are being held here each year to provide potential instructors for young people's institutes."—(From a report of Professor Lavens M. Thomas, II, Emory University.)

"A few miles from Gettysburg is the Lutheran Training Camp. . . Every year a number of seminary students are taken to camp as counselors. They tell us the experience is very valuable."—(From a report from M. Hadwin Fischer, Lutheran Theological Seminary, Gettysburg, Pennsylvania.)

4. Resources.

There are no published materials of significance in this specific field. Anyone interested in the limited sources available is referred to the International Council, the state councils of Christian education, and the denominational boards of education.

FOREIGN STUDENTS IN OUR SEMINARIES

PRESIDENT J. ROSS STEVENSON

The occasion for this report lies in the fact that in the theological seminaries of the United States and Canada a number of foreign students are enrolled. One seminary reports fifteen foreign countries represented in its student body. The majority of these are Oriental students, and these constitute in the main the problem to which this report gives consideration.

Of those coming from Europe, a number are exchange students. If they are Germans, as a rule they are Nazis, and their relationship to American student bodies calls for a great deal of tact and patience. The impoverished Protestant churches of central Europe, finding it difficult to provide such necessary training as their candidates for the ministry require, are eager to have the American seminaries share in their problem, that of providing adequate spiritual leadership for needy and destitute Christian groups. In coming to America, such students confront our seminaries with problems similar to those which concern Oriental students.

For a great many years students from Japan, China, Korea, the Philippines, and India have been admitted by the immigration authorities in order that they might pursue courses of theological study in the United States and Canada.

Formerly, a number of foreign students enrolled in our seminaries that they might secure such training as would fit them for the ministry of American churches. This, in the Presbyterian circle, has been particularly true of those coming from North Ireland. For a while there was need in our country for such ministers among foreign speaking peoples—for example, Hungarians, Czechoslovakians, etc.—and our Boards of National Missions found this a profitable method in securing for foreign speaking people an adequate ministry. A number of Japanese students, after taking a part of their theological training in America, have settled in this country, taking charge of congregations composed of their own people.

Most of these students from abroad who come to America are commended to us because of their desire to equip themselves better

for Christian service in the home-land. They are usually ambitious and realize that American training gives them special prestige and makes them more eligible for rapid advancement within the home church than those who had a more or less provincial training. We should recognize the fact that our seminaries in years gone by have rendered a great service, particularly in foreign mission lands, by training a large number of men who now occupy positions of commanding influence.

Because of the prestige which a minister has in such countries as Japan, Korea, and China, by having had part of his training in America, especially if he has secured several degrees, foreign candidates for the ministry are most ambitious to come to this country and enroll in our seminaries. Evidently it is utterly impossible for our institutions to receive and support all those who wish to come. Among the items of necessary expense involved there is the cost of travel from, say, the Orient to America and then across the continent to one of our seminaries in the East. In addition to all the expense which must be met during the seminary year, there is the necessary provision for adequate support during the long summer vacation. At the end of a student's academic career in America, there is the further necessary expense of a return to the home-land. This, in most of our institutions, means a limitation on the number of foreign students who can be received.

Because of this limitation, there are a number of reasonable conditions which the seminary may well adopt, on the basis of which foreign students may be enrolled:

As a rule, no undergraduate should be admitted to any one of our seminaries when the country from which he comes has a theological seminary equipped to give him the regular course required of him by the church or the mission as a candidate for the ministry. Some of our seminaries make exceptions in the case of men who have been able to come to America to pursue a full college course. In such cases, these students who have academic degrees from American colleges should be put in the same class as American students and subjected to the same conditions on which American students are enrolled.

Evidently, then only those who have already pursued a theological course, have made a good scholastic record, and because of special promise are qualified to take graduate courses, should be

admitted to our institutions. The absolute condition should be laid down that a student who thus applies and is recommended must have a good working knowledge of written and spoken English. Judging from the experience of most of our institutions, the test for such a knowledge on the foreign field is totally inadequate.

Correspondence with missions indicates a difference of opinion as to the length of time such graduate students should continue their studies in America. Dr. Stacy Roberts, President of the Theological Seminary at Pyengyang, Korea, gives it as his own judgment and that of the mission, that when a Korean student comes to America he should spend at least three years in specialized study, but not more than four. This would seem to be a rather excessive demand, especially in the case of a student who has a good command of English and can begin his studies on the same basis as that of American students.

A real difficulty arises here in the fact that Oriental students, even when married and responsible for two or three children, do not seem to be embarrassed by home ties, and would remain in America indefinitely if some kind of pressure were not exerted upon them to return home. This difficulty could be met by our seminaries in a refusal, unless for some exceptional reason, to continue scholarship aid to a student who has been given the degree of Master of Theology or its equivalent. Frequently a student, having received this degree, covets the further degree of Doctor of Philosophy, and unfortunately can secure such a degree in a somewhat easy way by two additional years of study in America. To secure such a degree a strong recommendation by the seminary concerned should be required, and great caution be exercised towards encouraging mediocre students to engage in what should be a very difficult intellectual pursuit.

In order that our seminaries may render the best service for foreign students, close cooperation with some agent or agency on the foreign field is necessary. Auburn Theological Seminary, which has a long and distinguished record so far as the training of Oriental students is concerned, depends upon the cooperation of alumni committees in such countries as Japan and China, and no student is received who does not have the unanimous indorsement of this committee. The committee is composed of alumni—national ministers and missionaries—and as a result of the co-

operation thus given, according to the testimony of President Reed, the service of the Seminary on behalf of foreign students has been free from embarrassment and in the main most gratifying.

Some of our seminaries have adopted a rule not to receive a student who does not have the indorsement both of the mission involved and of the leaders of the national church. These churches on the foreign field should not commit to American colleges and seminaries the entire responsibility for the instruction and care of students sent to us. The mission should continue to cherish these students, giving them counsel and encouragement, and earnestly anticipating their return for service on the foreign field.

QUESTIONS FOR DISCUSSION ON THE REVISION OF THE CURRICULUM

DEAN S. J. CASE

1. Is revision needed?
 - (1) What has been the trend since 1900?
 - (2) Have the different schools changed consistently?
 - (3) How much of the curriculum of 1900 remains?
 - (4) Have changes been motivated by any fundamental principles?
 - (5) Are further changes needed?
2. What are the aims of a seminary training?
 - (1) Skill in ministerial practice, to prepare for an increasing multiplicity of ministerial activities? Can these be adequately anticipated in the seminary?
 - (2) To prepare men capable of creative thinking and action who will be prepared to solve for themselves new problems as they arise?
 - (3) To quicken moral and spiritual insights and strengthen character and devotion?
3. What should the curriculum do for the student?
 - (1) Should it aim primarily to give information about the Bible, theology, church history, and the like, for the subject's own sake? (Information-centered)
 - (2) How much stress should fall upon the acquisition of ministerial techniques? (Job-centered)
 - (3) Should the curriculum be shaped with a view to stimulating creative self-reliance on the part of the student? (Student-centered)
 - (4) Should the curriculum attempt to make the student socially minded and personally adaptable to people and problems? (Life-centered)
 - (5) If all of these things should be attempted, what should be their relative place?
 - (6) How would the curricula of our several schools classify themselves in the light of the above analysis?

4. What should be the content of a present-day curriculum?
 - (1) Is one program suitable to all schools?
 - (2) What type of course should stand at the beginning—general orientation, language, history, exegesis, doctrine, technically equipping subject-matter?
 - (3) How far should the curriculum be uniform for all students, and how far may electives be allowed?
 - (4) How make room for new subjects—eliminate or condense the old, or lengthen the time in the seminary?
 - (5) What new subjects should be added, and what old discarded?
5. What should be the method of instruction?
 - (1) How useful is the traditional lecture method?
 - (2) What is the value of seminars, and for what type of student?
 - (3) How valuable and practicable is supervised field-work?
 - (4) Should more use be made of syllabi and library references, as a means of stimulating self-reliance and self-educating habits to be pursued by the student in future years?
 - (5) The value of more tutorial guidance?
 - (6) The value of class-papers, examinations, grading?
6. How can the faculty be fitted into the work of curriculum revision?
 - (1) Are the members of the faculty willing to adjust themselves to a changed curriculum?
 - (2) How can vested interests of faculty members be removed?
 - (3) In making changes is there danger of losing faculty morale?
 - (4) How can faculty members be kept alive to new demands upon the ministry?

REPORT OF THE COMMITTEE ON STANDARDS OF ADMISSION

DEAN L. J. SHERRILL

The work of this committee has concerned itself with three aspects of the general question of standards of admission into theological schools. The first is pre-seminary curriculum. The second is entrance standards proper. The third has to do with the estimation of the personality and aptitudes of candidates for the ministry.

I. Pre-Seminary Curriculum

As to the first, that is, pre-seminary curriculum, the committee formulated its tentative report, then submitted it to the member institutions, accompanied by certain questions to which we requested reply. By this means we have discovered that there is almost universal approval among ourselves of the policy of establishing a pre-seminary curriculum, and that there is very extensive approval of the particular pre-seminary curriculum which was submitted for study and reaction. Accordingly the committee submits the following as its statement, together with certain recommendations regarding this statement:

College courses prior to seminary are not ends in themselves, but are means toward the realization of certain ends without which a minister is handicapped. The college work of students looking to the ministry should issue in at least three broad kinds of results. We may expect that these results will tend to be realized through certain kinds of college work. We state the kinds of results, together with the types of courses and other experiences which should tend to produce such results.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:

(a) The ability to write English clearly, correctly and accurately. English composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.

(b) The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

(c) The ability to read at least one foreign language, and in some circumstances more than one.

2. The college work of a pre-seminary student should result in acquaintance with the world in which he lives:

(a) The world of men and ideas. This is aided by familiarity with English literature, philosophy, psychology, and the social sciences.

(b) The world of nature. This is aided by familiarity with the natural sciences, including actual laboratory work.

3. The college work of a pre-seminary student should result in a sense of achievement.

(a) The degree of his mastery of his fields of study is more important than the credits and grades which he accumulates.

(b) The sense of achievement may be encouraged through academic concentration, or through "honors" work, or through other plans for increasingly independent work with as much initiative on the student's part as he is able to use with profit.

* * *

This committee has arrived at a statement of what it regards as a minimum list of fields of study with which it is desirable that a student should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is most desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields, rather than in terms of semester hours or credits.

But many institutions use the latter methods of calculation. Therefore, in connection with the fields we indicate what seems to us the minimum for each, putting the minimum in terms of semesters and semester hours.

Basal

Fields	Semesters	Sem. hours
English	4	8-12
Composition and literature		
Philosophy	2	4- 6
At least two of the following:		
Introduction to philosophy		
History of philosophy		
Ethics		
Logic		
History	2	4- 6
Psychology	1	2- 3
A foreign language	4	12-16

Fields	Semesters	Sem. hours
At least one of the following:		
Latin		
Greek		
Hebrew		
French		
German		
Natural sciences.....	2	4- 6
Physical or biological		
Social sciences.....	2	4- 6

At least two of the following:

Economics
Sociology
Government or political science
Social psychology
Education

Concentration

Concentration of work, or "majoring," is a common practice in colleges. For such concentration or major, a constructive sequence based upon any one, two, or three of the above fields of study would lead up naturally to a theological course.

Recommendations. The committee recommends:

1. That the Association adopt this as the statement of the Association regarding pre-seminary curriculum.
2. That this statement be sent to all theological seminaries and theological colleges and to all colleges and universities, in the United States and Canada, as the recommendation of this Association.
3. That it be definitely said that this statement is a recommendation, not binding upon particular seminaries; and that when a particular seminary adds items to this statement or increases the emphasis upon particular items, that seminary is acting fully in the spirit of the purpose and intended use of this statement.

II. Entrance Standards

As to entrance standards, the committee recommends that the Association adopt the following statements:

1. The Association recommends to its member institutions that no person be admitted to candidacy for a seminary degree until he has completed a first degree from a college or university.

2. The Association recommends to its member institutions that no courses used as a credit toward a first college degree be admitted as credit toward a seminary degree.

3. The Association recommends to its member institutions that when a student applies for admission with a first degree from a college or university, his transcript be examined to discover whether his work has satisfied the minimum requirements of the pre-seminary curriculum. If it does not do so, we recommend that the applicant be regarded as deficient in preparation and that the seminary require that the deficiency be made up as soon as possible during his seminary residence.

4. The Association recommends to its member institutions that if a student applies for admission from a non-accredited college, either the applicant shall be received on probation, or before admission the seminary shall give a general examination to the applicant on the pre-theological curriculum and in that case that the applicant be received only if the examination is satisfactorily passed.

5. The Association recommends to its member institutions that a student transferring from one theological school to another shall present, in addition to the official transcript of his record, a letter of honorable dismissal and recommendation from the institution last attended.

III. Personality and Aptitudes

It was the unanimous opinion of the committee that at present we should not recommend that seminaries use intelligence tests as a part of the entrance requirements.

It seems imperative that an individual be well equipped in intelligence and in personality, and suited in aptitudes, if he is to do the work of the Christian ministry effectively. It is true that sometimes persons who seem least likely, become notable spiritual leaders. We cannot see, however, that such a fact need lessen the conviction that ordinarily the supreme concerns of mankind should be led by the most capable persons. Such a conviction is strengthened on the one hand by knowledge of the undesirable and even harmful results often attending the efforts of persons who lack some essential qualification for the ministry, and on the other hand by knowledge of the desirable results so frequently seen in the case of persons possessing those qualifications. It is true also that the demands of actual service or the vicissitudes of living may draw out unsuspected resources and develop the personality in ways that could not have been foreseen. Yet it appears that many of the most significant personal resources which

qualify one for the ministry are native, or at the least develop without being greatly affected by formal education in college and seminary. It therefore becomes highly important to arrive at as dependable a judgment as possible, on the personality and aptitudes of candidates for the ministry.

Accordingly it was the unanimous opinion of the committee that it should become a policy of the seminaries to include among their entrance requirements some kind of measure or estimate of the personality and aptitudes of applicants for admission if suitable means can be discovered or produced.

Previous exploration, together with the expressed judgment of competent workers who are expert in this particular field, has convinced the members of this committee that no existing tests of personality and aptitudes are suitable to be recommended to seminaries for this purpose. Correspondence with Professor Mark A. May, who served as Director of the Study of Theological Education, brought his suggestion that we proceed along lines of "setting up some very general but fairly definite qualitative standards to be determined by personal interviews with candidates." By this he means that there should be definition in qualitative terms as concretely as possible of what is regarded as the fundamental qualifications which a student should possess before being admitted to a seminary.

Following this suggestion, we have sought first of all to arrive at some working statement of fundamental qualifications for the Christian ministry. We have utilized many kinds of resources in reaching a working statement as a beginning. We have used the material of the Study where this relates to success and failure in the ministry. We have used other studies of the Institute of Social and Religious Research, the work of Doctor Moxcey on qualities associated with success in the Christian ministry, and other similar materials. We have written outstanding laymen and ministers, securing a few valuable statements from them as to what they regard as essential qualifications for the minister. We have culled representative literature on the ministry for typical statements from qualified persons. Assembling the results of this work we have formed a basic working statement as a beginning.

Further, we have had the very difficult task of proposing workable ways in which this statement might be embodied in materials to be used if desired in the estimation of personality and aptitudes.

We have worked out from the assumption that there are several occasions when it is especially appropriate for one or more competent persons to reach such a conclusion regarding the personality and aptitudes of candidates for the ministry as seems justified, and either encourage or discourage the person in his preparation for the ministry. One such occasion is the time when the individual is received into some kind of official connection with his church as a candidate for the ministry; as for example, when he is taken under the care of a Board or other agency of the church. A second such occasion is the time when he applies for admission to a seminary. The third is some occasion during or toward the end of his first year of seminary residence, when his personal qualifications for the ministry are again examined in light of the more intimate acquaintance of seminary life.

We therefore propose for consideration by this Association and for whatever action they may desire, a series of guide materials for the estimation of the personality and aptitudes of persons looking toward the ministry. They are grouped for use on the three occasions mentioned.

We wish to make it clear that these are not "objective tests" and should not be called by any such term. They *are* intended to be objective in the sense that they draw forth descriptive estimates of a man and elicit accounts of impressions created by him. We believe this is fundamentally sound, and that for two reasons especially.

In the first place, men are judged fit for the ministry or otherwise, in actual life, by just such impressions, and we therefore believe that this procedure is truer to life than tests which the person himself would fill out; the test situation in actual life for the ministry is a normal situation in which he is responding as a whole man rather than an examination situation in which he is writing.

In the second place, we see no way to make the materials useful by attempts to provide for scoring, since values are involved at almost every turn and the estimate of these values varies immensely in different quarters. We therefore believe that if reasonably accurate descriptions can be drawn forth from persons capable of forming an estimate, the evaluation of these must finally be left solely to the persons whose duty it is to act in the matter.

The first group of these guide materials consists of two forms. Form 1 has to do with "Becoming a Candidate for the Ministry,"

and suggests questions for use in an interview or an examination at the time when one is received into official connection with his church as a candidate for the ministry. Form 2, "Reference on Applicant" is a short form to be filled out by persons given as references.

The second group has to do with judgments arrived at on the occasion of a man's application for entrance into a seminary. Form 3, "Application for Seminary Enrolment," is designed to draw forth from the applicant relevant data from himself about himself. Form 4, "Report of Physical Examination" has not yet been prepared but is intended to be a form for use by a physician, reporting a psycho-physical examination and yielding a general account of the applicant's mental and physical health. It is worthy of note that very few institutions in the United States seem to use the reports of a physician's examination, while these appear to be more common in Canada. Form 5, "Interview with Seminary Representative", is based upon the assumption that a seminary will wish to interview an applicant wherever possible before his admission. This interview may be with a member of the faculty or with a selected alumnus living near the applicant. This form is intended to yield an account of the first impressions made by the applicant upon others. Form 6, "College Report", is designed to suggest to college presidents, deans and professors the kind of information from college associations which might be most significant for the seminaries' consideration. Form 7, "Rating by Acquaintance", is a fuller form than Form 2, and is intended for use by persons given as references. For the most part it is objective in the sense that it can be rapidly checked. Incidentally, Form 2 and Form 7 are on the whole interchangeable so that institutions or agencies might use either form in connection with becoming a candidate or entering a seminary.

The third group is intended for use after a year in seminary. Form 8, "Estimation of Personality," is the basic form of the entire series. It embodies the results of the study reported above regarding qualifications for the Christian ministry. All the other Forms in the series are based to a greater or lesser extent upon this one. Form 9, "General Summary" is intended to provide a basis for summarizing compactly the known relevant data regarding a candidate at about the end of his first seminary year.

With this report of the committee will be submitted the proposed Forms as described.

Respectfully submitted,

L. J. SHERRILL

S. J. CASE

W. W. HORTON

(Note: The forms described were presented to the Association, further explained, and discussed. The Association adopted the recommendations in connection with Parts I and II of the report, as shown above; and in addition took the following action:

"Resolved, that the whole report be accepted with profound thanks for the vast volume of labor expended and that the committee be continued and instructed to make provision for the publication of the forms when completed."

The forms are not reproduced in this Bulletin, partly because of the expense of publishing them, partly because of the unsuitable size of the page in this Bulletin, but chiefly because the committee does not regard them as ready yet for "publication."

During the year 1936-37 the committee will send to each member institution a complete file of these forms, together with a request that if the faculty sees fit, these forms be referred to some individual or committee for examination, study and criticism, and experimental use if desired. If the results of this process seem to justify publication, the forms will later be published.

Meanwhile in the office of the Executive Secretary, Dean L. J. Sherrill, 109 East Broadway, Louisville, Ky., there is a sufficient supply of the forms to make it possible to send a few sets to persons who may desire them. They will be mailed at twenty-five cents per set.)

REPORT OF COMMITTEE ON SCHOLARSHIP AID AND STUDENT SUBSIDIES

PRESIDENT R. W. BARSTOW

Any study of the subject of scholarship aid becomes so deeply involved in many other phases of theological education, that it is impossible to view it as a separate problem. It is all tied up with the matter of recruiting; it is part and parcel of the field work problem; it touches questions of student health and general morale. But the fact that it is an intricate as well as a prickly problem should not deter us from giving it our best thought, even though it covers the area where for many years some of you veteran angels have feared to tread.

Again, it differs with different communions and types of denominational polity, as well as with geographical variations, so that uniformity of solution or administration would probably be out of the question even did there appear to be one clear-cut answer to the many sided question. But enough of preliminaries. Let us look briefly at the situation as it is, then analyse its aspects a bit, and if possible consider a few suggestions, at least as a basis for further discussion. And if some of the criticisms do not apply to certain schools, then let them be by way of confession for those of us to whom they do apply—and may it be good for our souls.

Let us set out two basic facts from which other items derive. First, we find that the economic situation with most theological students is chronically acute. We read in our four volume study of the "Education of American Ministers" that financial difficulty is rated highest in point of interference with doing the best work on the part of the students. Over-crowded schedules and outside activities are next in importance, but both of these disturbing elements are related to the financial problem. The financial difficulty which the students experience grows out of the fact that with very few exceptions, their backgrounds and resources are inadequate. They come from homes of restricted means, and can expect little if any help from what would ordinarily be thought of as the normal source of support during student years, namely the parental purse. Moreover, they look forward to a professional service wherein the financial prospects are not too promising. And, consequently, theological students are not justified

in borrowing heavily against the future, even to the extent that is proper in the case of other professions wherein financial expectations are brighter. But you are perfectly familiar with all this, even if you have not read Chapter XVII of volume three, or the article on "What Price Ministry" in the *Expositor* for February, 1935. The second basic fact is the direct result of all this, namely the development of a widespread but very much variegated scholarship practice (or let us rather call it practice of subsidy, because it is now pretty largely divorced from scholarship considerations.) Most of our theological students do receive very considerable financial aid in one way or another. As a matter of fact, the statistics in the study should be viewed with certain interpretations. That is to say, in many institutions the general overhead cost of the theological course is so greatly reduced by means of endowments or current church contributions, that it virtually constitutes a free education, whether or not the students are receiving cash grants.

Now on the surface these two facts might seem to present no problem. Our students are without financial means of their own. We make it our practice to help them with grants in aid. So what? . . . as the current phrase goes.

There do seem to a great many of us to be certain undesirable concomitant facts in this total situation. For one thing, the psychology of it is wrong—it is negative. We say, presumably, to every student—you ought of course to be able to pay for your food and lodging, your books and clothes, if not for your tuition—but if you can't do it, we'll give you a boost. If you were studying to be a doctor or a lawyer or an engineer, you would have to find a way to pay your bills, but of course, since you are going to be a minister, you might as well begin to have your preferential treatment now! It is not difficult to see that such consideration may give to some students an unfortunate attitude toward the world in general, and themselves as favored sons, expecting always special dispensations. I know that it creates a very unfortunate attitude on the part of at least some business men, who think that it tends to produce a group of spineless and impracticable financial parasites. And their spiritual leadership is discounted on this basis. A further unhappy possibility is that the economic cushions of seminary life may attract men of uncertain qualities, or men without strong conviction, who welcome the opportunity to spend a few congenial years in comparative security, while wait-

ing for something important to turn up, or simply because they haven't any more urgent ideas as to what they should pursue by way of life investment. I would not seem to imply that these are the prevailing attitudes, but the system seems to be wrong enough to demand careful thought as to these undesirable possibilities. And we do know that we frequently find among ministers, as well as theologues, very strange interpretations of ordinary business ethics, which may well be traceable to the special consideration given them in financial matters, and a resulting carelessness and indifference which would not be tolerated under other circumstances.

But still more important, as well as unfortunate, is the realization that our present hit or miss methods of student subsidization lead directly to procedures which amount to competition among the seminaries. Of course this does not hold so definitely among the institutions under direct ecclesiastical control, or the institutions which train only those men already selected and approved by church bodies. But among the many more or less free institutions, scholarship awards are used as bait for the more promising young men of the colleges. Let's be honest enough, here among ourselves, to admit this. We are eager to enroll desirable students. We all work in the colleges, in one way or another—if only through chapel addresses or by sending our best representatives to intercollegiate student conferences. And of course we talk with the students about the financial aid which we can give them to supplement their slender resources. We have made ourselves a standing joke in the colleges. To be personal as well as frank, in connection with a speaking appointment I had in the neighborhood, I planned to visit a certain college primarily to discuss the religious situation in general, and incidentally to see if there might be a student or two interested in coming to Hartford. But the head of the religious work there wrote me to the effect that it wouldn't do any good—Dean So-and-so from Blank Seminary had been there and had signed up the only two good men there were in the Senior Class looking forward to the ministry. I am frequently told when I go to a college to preach, that President and Dean and Professor have recently been there interviewing prospective students. A friend of mine wrote me recently from the Middle West about a promising lad graduating from college out there, but said I would have to move quickly and put the pressure on to get him. Then I

quote from his letter: "I believe every Seminary in the country has had a man out in these parts. More of it than I have ever seen before." That was written less than a month ago. Is it any wonder, then, that the students write in to the effect that "Seminary X has offered me a scholarship of so many dollars and a good job—what can you offer?" Such shopping around is most demoralizing, I believe. And yet I would venture the assertion that in a very large proportion of cases—my guess would be at least one-half—the financial promises become the deciding factor in the student's final choice of his seminary, that is to say, among the two or three of similar rating as to general reputation for scholarship, theological views, geographical convenience, etc. And this, again, is a negative sort of start for a career of unselfish service to the church, under the spirit of Christ.

But surely this is enough by way of diagnosis. We all know the facts in the situation, and they are chaotic and unsavory. The real question is what ought to be done about it.

On the purely financial side, Dr. May in the study makes five suggestions for relieving the pressure. First he suggests that the cost of theological education might be reduced. But this cost is already so low that it is hardly reducible, except by complete abolishment. His second suggestion is for more adequate loan funds. But this is not feasible, for reasons already given. The third suggestion is for larger subsidies. The fourth suggestion is for recruiting students from the higher economic levels. And the fifth is for an integration of outside remunerative work with classwork for educational values. This last point is important, and I believe practically all seminaries are working toward this objective, along lines already discussed in an earlier session of this Association.

The fourth suggestion—namely recruiting from higher economic levels—deserves a word of comment, even though it may appear to be beside the present assignment of this committee. For several years past, I have been at pains to discuss with a great many exceptional young men in college or just out, the reasons that led to their choice of some profession or occupation other than the ministry. They have been men of good cultural inheritance whose circumstances have been favorable from an economic standpoint, and yet also men of earnestness and spiritual sincerity and insight. With a unanimity that is somewhat dis-

turbing, they have all said, in one way or another, the same thing. The ministry has not appealed to them for either one or both of two reasons: the ministers they know do not impress them favorably or the church as they see it in their various communities does not impress them with any feeling of its importance. This of course brings squarely into the limelight of our discussion the fact that in so many of the smaller communities that are furnishing young people for college and business and professional life, we still have a divisive denominationalism, resulting in small competitive churches, which cannot support first-rate, well-trained men, but whose local social pride or theological prejudice keeps them alive. It is hard to appeal to the top rank of college students when they see so much of third and fourth rate churchmanship, and so little of really challenging religious leadership. This is one reason why we can draw so few men from homes of means and culture. And this situation will persist as long as we have so many little churches offering havens of refuge (I am unwilling to call them opportunities for significant service in all cases) to untrained and inconsequential men, who come into the ministry often by short cuts and over back fences, and undermine the efforts of the seminaries to raise the standards of the Christian ministry.

This leaves us, then, with but one immediate approach to the problem of the financially embarrassed theological student—namely, still more generous subsidies. Dr. May in his report is clear and emphatic on this point. But if this be the way of wisdom, at least it should be embraced positively and rationally, and not as a reluctant hand-out to impoverished hopefuls.

And there are many who have long advocated such a position; that is to say, a frank and full assumption of all the expenses of the men who are selected to enter training for a special and highly important service. We have as examples, the military and naval service of the nation, and the Roman Catholic Church. The late Dr. Mackenzie, who was one of the organizers of this conference, discussed this possibility in a paper on "Education for Christian Service" so long ago as 1911. Following the presentation of a plan for a 5 year theological course—5 winters for study and 4 summers for assigned and supervised field work, he discusses the matter of scholarship aid. To quote him in part:

"Manifestly, for this kind of work, a system of student scholarships, or perhaps they might be called student sal-

aries, would have to be instituted. . . . As a matter of fact, the theological scholarship must be looked upon exactly as the salary and expenses of a student at West Point or Annapolis are considered by the country as a whole. In the latter case, the Nation, as a definite institution, requires and desires for its public service men who are willing to forego the pecuniary advantages and prospects of other careers, in order to serve their country. That it may have the right to dictate their method of training, to test their character, to enforce the standards of excellence, the Nation recognizes its responsibility for their sustenance during the years of preparation. Exactly so may we view the Church of Christ as a definite institution which invites young men to give up all prospect of lucrative callings in other directions and to consecrate themselves for life to its service. If it chooses to say that such men must have a college training behind them and if it takes them at that period when they are on the verge of beginning to earn a living for themselves, it is in honor bound at least to provide for their bare sustenance during the period of preparation.

"Practical experience shows that many students in our colleges, as well as in theological seminaries and other professional schools, and many of them the ablest men, have injured their careers, ruined their health, even killed themselves through the endeavor to combine hard study with the task of earning a livelihood. No institution like the Church has any moral right to impose such a burden upon the men who are giving themselves to its service.

"It is, of course, presupposed that scholarships will be granted by no theological seminary to men who are not deemed worthy of them. A good standard of classroom work, of character and of spiritual zeal must be maintained and proved. Where men fail in these respects and so give promise of failing in the ministry, it would be foolish and wrong to continue to grant scholarship aid. But where these conditions are maintained by the student, there is no more dishonor in taking the money which gives him a bare sustenance during his seminary course than in taking the salary when he is appointed as a minister of a church in future years. In both cases he is looked upon as a man given up to the ministry of the Gospel and one to whom, therefore, the Church is under obligation, if he prove himself worthy, to sustain in that career."

And in similar vein is an excerpt from the report of the Congregational Commission on Recruiting, under date of 1929, and coming, I think, from the pen of the then chairman of that commis-

sion, President Swartz of Pacific School of Religion. To quote again:

"The cost of preparation for ministerial life is steadily mounting. Not counting the time invested in preparation, but reckoning simply the actual cash outlay, the candidate must be prepared to meet the charges of four years of college work and three years of the divinity school—seven years in all, and as educational costs run nowadays, this represents from \$700 to \$1,000 per year. On the lower figure, with no allowance for things not absolutely required, by the time a man is through the seminary he has spent at least 4,000 difficult dollars. And the probabilities are he has invested an amount more nearly approaching \$7,000. When we consider that practically no candidates for the ministry come from homes of affluence, this means that long before a man is ready for ordination he has spent all the money that he can command, either his own or that provided by the faithful devotion of his family. In the later years of preparation there is some offset against this in that by working heavily overtime industrious men are able to earn small amounts in part-time pastoral work or similar endeavors. Also it must be noted that the more important divinity schools in general charge no tuition or room rent and that the cost for food is kept at the lowest figure consistent with adequate sustenance. Even with all of this, however, it is probably true that the cash outlay for college and seminary cannot be put through on much less than \$5,000 with the most rigorous economy, while the slightest misfortune on account of health or any of the many risks of life rapidly advances this figure.

"The general theory of society is that the investment in preparation for life service is abundantly repaid by the earnings which result from this superior preparation. Inasmuch as the salary of the average minister is less than \$2,000, it is obvious that this theory is under a heavy strain. Therefore, if we are to hope to secure outstanding men in any number we shall have seriously to reconsider our method of meeting the inescapable expenses of preparation. The Federal Government confronts exactly the same problem with regard to trained men for the Army and Navy. It has found an honorable and workable solution which the Church might well contemplate."

QUESTION—Should the churches and their seminaries, and the independent seminaries which are none the less servants of the churches, fully espouse this view, and adjust themselves accordingly? That is to say, should they offer to such students as qualify, personally and spiritually, as well as academically, free tuition,

free room, free board, and a reasonable allowance for clothes, recreations, travel, and other incidentals? Parenthetically—what about the automobile which now seems to be a necessary item of personal equipment for every student!

(NOTE. It may be inserted at this point that in the discussion following the presentation of this report, there was no single voice raised in favor of the full support theory. The demoralizing influences of such a procedure were stressed by many delegates, and the Army and Navy analogy was discounted because that implied a complete control over the individual which is foreign to the genius of the Christian ministry.

Furthermore, objections were offered to the use of the term "subsidy" as carrying an inference of paternalism even if not control.)

If any such far-reaching change of philosophy and practice in regard to student aid should become general, it would of course affect in very important ways other phases of student life. Particularly would it bear upon matters of field work. If, for example, a man is on a definite subsidy, or living, from the funds of a seminary or a church organization, what about the compensation which would ordinarily be received for pastoral or other service? Should it not of right go to the source of his subsidy—the organization or institution which guarantees him his living? Or on the other hand, might it not, if it be large enough, be considered to take the place of the original direct subsidy? This of course leads into the problem of the types of field activity that are wise and proper for student assignments, and also into the personal considerations of family obligations, and minimum salary bases for men with wives and children. And these matters are beyond the scope of this present preliminary report of study. But they are put forward for thought and discussion.

Still another aspect of this student aid problem has to do with required field work in return for financial assistance. This is a matter of concern whether we think favorably of the proposal for full subsidization, or cling to our various types of student aid. And this is one of the points at which practice differs very largely. In some institutions, a grant in aid presupposes a lien upon a certain number of hours of a student's time each week, for assigned work, such as church school teaching, boys' club work, or other activities. This is without further direct compensation to the student, but often the institution served does pay a nominal

amount to the Seminary for the service rendered. When field work is indifferently sought out by students in terms of jobs, and indifferently administered, it falls short of its educational possibilities, and is sometimes ethically questionable. This leads to student dissatisfaction, and is not conducive to the best work either in classroom or on the field.

Now the problems of student aid and of field work meet at this point. And it would seem to be desirable that subsidy under whatever theory it be granted, should be sufficient to make the Junior seminary year one that is free from financial worries. Unless the student has independent means he should be assured enough to cover all fixed charges for tuition and fees, and for room and board. He might then be expected first, to give up all thought of remunerative field work or other outside employment except in rare cases of older men with pastoral experience, who might be qualified to hold a student pastorate; and second, to consider his time up to a fixed figure, perhaps ten hours a week, at the disposal of the Seminary, for field work to be assigned in connection with local churches or other organizations or situations, and carried on under faculty supervision.

Then in the second year, based upon the man's demonstrated qualifications, and the experience gained during the first year, he might be placed in some remunerative position, and his direct subsidy reduced correspondingly. His third year might see him occupying a post of still more significant service, with more generous compensation, so that he would be financially independent of the Seminary and able out of his earnings to meet its minimum charges.

Of course, the circumstances of each institutional situation, and of each personal case differ so widely that there is little hope, or desirability, for that matter, for complete uniformity. But let us see how this might work out in a hypothetical case.

John Smith enrolls in the Seminary of Blank. In this Seminary there is a tuition charge of one hundred dollars, and the rate for board and room is two hundred twenty-five dollars. Smith has no resources beyond the clothes on his back, but he is a student of good promise, and appears to be a sound investment in potential religious leadership. The committee in charge proposes to grant him for his first year the sum of four hundred dollars, which will a little more than cover the necessary fixed charges at the

Seminary. In return for this, he promises to give ten hours a week to the supervision of young people's work in a certain local church. The church pays the Seminary for these services the sum of one hundred dollars. So the Seminary actually invests in John Smith this first year, three hundred dollars cash.

Smith makes good in his studies and his field work, and for his second year, he is recommended for the position of assistant to the pastor in the First Church in a nearby city. He receives the appointment, at a stipend of four hundred dollars, and is expected to give to his work there one afternoon and evening a week in addition to Sundays. The Seminary funds are greatly relieved, but there are incidental expenses of transportation, and Smith should have funds for clothes, books, and recreation, so it grants him an additional hundred dollars. For his third year, he has so commended himself to the church he serves that he is invited to remain, as assistant pastor, at a salary of six hundred dollars for part time. And the Seminary need not supplement this at all. It will have invested in him only four hundred dollars net. And the first year, the crucial year, has been handled in a way to relieve the financial pressure on him, and at the same time, give him a properly graduated introduction into his professional activity.

Other hypothetical cases might be adduced, covering rural student pastorates or other types of field activity. But the emphasis would again be on the first year. Let the Junior theolog be assured of financial solvency in the light of his individual needs and resources, so that without worry he can give himself to his studies and his field work—this work to be thought of in terms of service rendered and educationally interpreted rather than experimental practice for such wages as can be wangled from the employing unit.

Now as has been indicated, such an outworking of student aid might or might not be under the plan of full subsidy assurance. But in any case, let it be repeated that even under existing circumstances, all subsidies should be awarded with a positive psychology that would encourage self-respect and cooperation on the part of the student, and not with a shaking of the head and a shrugging of the shoulders.

It must be quite evident to us all that this whole subject is one which needs much further study and analysis. It may be that it could most wisely and helpfully be considered by groups

of seminaries which operate under comparable conditions. And these foregoing pages have been offered with all humility as no more than first exploratory effort.

However, there are a few minor points where perhaps a bit of underbrush can be cleared away in anticipation of a more constructive treatment of the subject.

In the first place, it is recommended that the terminologies we use in connection with student aid be clarified. Let the term "Scholarship" like the term "Fellowship" be restricted to awards that are definite recognitions of superior academic achievement or ability. For all other awards of money or institutional credits let the designation be student aid grants, or educational subsidies, or some similar expression.

In the second place, it is recommended that the setting forth of financial matters in our catalogs be scrutinized with care, and that all statements be plain and direct and not subject to confusion or misinterpretation. Let there be a concise summary of all financial obligations, and in immediate juxtaposition with that, an unambiguous statement of the financial aid that is available, and the conditions under which it is administered. If, for instance, there is a nominal tuition fee of \$150, but funds are available for wiping that out by grants to needy students, let the facts be set forth without confusion, or even reference to some other section of the catalog. These two incidental details would tend to clarify the total financial picture for students, and outsiders as well, and uniformity of statement, at least, would be helpful.

Beyond this point, the committee, through its chairman, at least, has no specific recommendations to offer. It does commend to the Association the importance of a study of the recruiting program and practice of the Seminaries, because this bears so directly upon the entire problem of finances. It further seeks by direct correspondence the views of the various institutions and their officers in matters of the administration of student aid both as to the theory that ought to underlie it, and the actual outworkings of existing systems. Should the seminaries be moving in the direction of full subsidization of selected theological students? At least should special efforts be put forth to ease the pressure in the first year so that full concentration might be given to the important introductory studies of the theological course, together with a reasonable amount of supervised field work, divorced from

considerations of pay. And should this not mean a still further limitation of enrollment, both in the interests of qualitative selectivity, and in order to afford means for the larger student aid grants that would be necessary?

As a final fling into the intricacies of the problem let us merely ask what should be done about students who marry? Would increased subsidies encourage early and injudicious marriage? Or should we approve of student marriages and offer a bonus? Keep these things also "in the grip of your minds."

The committee will greatly appreciate all further light that any of you may be able to shed upon this broad field of investigation, and will profit greatly in its continuing studies if you will cooperate fully and frankly with criticisms, comments, and creative suggestions.

Respectfully submitted,

R. W. BARSTOW

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JUNE 30, 1938

The American Association of Theological Schools

FIRST REPORT OF
The Commission on Accrediting
of
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OF THEOLOGICAL SCHOOLS



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For the Term 1938-40

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During the term 1938-40, correspondence relating to accreditation should be addressed to the Chairman of the Commission, as above

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FIRST REPORT OF THE COMMISSION ON ACCREDITING

AUTHORIZATION FOR ACCREDITING

The American Association of Theological Schools, successor to the Conference of Theological Schools and Colleges in the United States and Canada, was organized out of the older Conference in 1936 by the adoption of a new Constitution. This Association has in its membership 79 theological schools in the United States, Canada, and Porto Rico. Article VII of the Constitution of the Association provides for the setting up of a Commission on Accrediting, and specifies its duties as follows:

"It shall be the duty of the Commission on Accrediting to institute and maintain a list of Accredited Theological Schools under standards determined by the Association."

STANDARDS FOR ACCREDITING

The standards for accrediting theological schools, as used in the American Association of Theological Schools, are contained in a document adopted by the Association in 1936, here reproduced in full:

"The American Association of Theological Schools is an association of institutions devoted to education for the Christian ministry. Its interest in having a list of accredited institutions grows out of its interest in the best possible preparation of men for a successful ministry. It regards as the chief ground for the inclusion of an institution in the list, evidence that the institution is effective in preparing students for a successful ministry. It believes that this evidence is most plainly to be found in the extent to which graduates of these institutions do in actual practice render a successful ministry. Such evidence in itself alone is, in the first place, difficult to secure, and in the second place difficult to interpret satisfactorily. The Association believes, however, that certain factors in the life and work of particular institutions are with entire propriety to be regarded as making for or against the effectiveness of that institution in preparing its students for a successful ministry. It is these factors which are held under view in the plan for listing accredited institutions which follows.

"It is recognized that weakness in some of these factors may be compensated for by unusual strength in others. The Association does not treat its standards as definite rules and specifications to be applied in an exact and mechanical fashion. It does not suppose that the status of an institution can be satisfactorily determined by finding that it has met these standards one by one until all have been met. There is no desire to enforce these standards in arbitrary fashion; they are to be administered by the Commission on Accrediting Institutions by way of stimulus and encouragement.

"Your Committee recommends:

"I. That the Association instruct the Executive Committee to appoint a Commission on Accrediting Theological Seminaries and Theological Colleges.*

"II. That the Commission on Accrediting shall consist of the elected officers of the Association and six other persons appointed by the Executive Committee. The six appointed Commissioners shall serve for a term of six years, except that of the first Commissioners appointed, two shall serve for a term of two years, and two for a term of four years. The Commissioners shall not be eligible to succeed themselves. [The Constitution has a different wording: "The appointed Commissioners shall not be eligible to succeed themselves."]

"III. That, subject to the standards approved by the Association, the Commission shall have full and final authority to institute and maintain a list of Accredited Theological Seminaries and Theological Colleges. The Commission shall report from time to time to the Association and shall publish its list of accredited institutions in the Bulletins of the Association.

"IV. That the Commission in making and revising its list of accredited institutions shall be guided by the following standards:

"1. *Standards of Admission.* An accredited Theological Seminary or College should require for admission to candidacy for its degrees the degree of A.B. from a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree.

"2. *Length of Course and Standards for Graduation.* An accredited Theological Seminary or College should offer a course leading to the degree of B.D. or its equivalent. This should be regarded as a professional degree the standards of which in intellectual attainment are those usually required in any other field of graduate professional study. Normally it will require three years of two semesters each, or their equivalent, beyond the A.B. degree, or its equivalent, to complete this course.

"It is undesirable for a seminary that is not an integral part of a university to grant the Ph.D. or the A.M. degree, but it is legitimate for a seminary affiliated with a university to offer a program leading to the Ph.D. or the A.M. degree in cooperation with a university, the degree to be given by the university. No work done towards the first college degree should be used towards a seminary degree.

"3. *Fields of Study and Balance of Curriculum.* An accredited Theological Seminary or College should have a curriculum predicated upon a broad and sound basis in the arts and sciences and should include adequate instruction in the following four areas: Biblical, Historical, Theological, and Practical. The last should include homiletics, religious education, pastoral theology, liturgics, church administration, and the application of Christianity to modern social conditions.

"4. *Faculty.* An accredited Theological Seminary or College should provide adequate instruction in the four fields of study indicated above and should include at least four full-time professors whose instruction shall be distributed over the four areas. In addition to the necessary moral and religious qualifications, competence as a scholar and a teacher (rather than the possession of degrees) should in all cases be considered the essential characteristics of an acceptable member of a faculty. Such professors together

*Institutions devoted to theological education go under many different names. In the United States, "Theological Seminary" is frequently used, as are the terms "Divinity School" and "School of Religion." In Canada the common term is "Theological College," ordinarily designating a graduate school standing in some affiliate relation with a University. In order to include the usage both in the United States and in Canada, the standards speak of "an accredited Theological Seminary or College." In the Commission the tendency is to use the term "theological school" as inclusive of all these.

with the administrative officer or officers shall constitute a faculty with effective control over its curriculum and the granting of degrees. A weekly teaching load of more than twelve hours per instructor shall be considered as endangering educational efficiency.

"5. *Library.* An accredited Theological Seminary or College should have a library which is live, adequate, well distributed and professionally administered, with collections bearing especially upon the subjects taught and with a definite annual appropriation for the purchase of new books and the appropriate contemporary periodicals.

"6. *Equipment.* An accredited Theological Seminary or College should have such equipment in lands, buildings and libraries as shall provide adequate facilities for the carrying out of the program of the institutions.

"7. *Finances.* An accredited Theological Seminary or College should have sufficient income from endowment or reliable general gifts or fees to support fully the program which the institution offers, including an adequate support for its staff, its library, and the maintenance of its equipment.

"8. *General Tone.* In accrediting a Theological Seminary or College regard should be had for the quality of its instruction, the standing of its professors, the character of its administration, the efficiency of its offices of record and its proved ability to prepare students for efficient professional service or further scholarly pursuits.

"9. *Inspection.* A Theological Seminary or College desiring accreditation shall upon request be inspected and reported by an agent of the Accrediting Commission of this Association. Only institutions thus inspected and approved by the Commission shall be accredited. The Accrediting Commission shall review periodically the list of accredited institutions and make recommendations for the revision of the list."

COMMISSION ON ACCREDITING

The conditions under which the members of the Commission on Accrediting hold office are stipulated in Article II of the standards as quoted above, and in Article VII of the Constitution of the Association. The personnel of the Commission for the first two years of its existence, i.e., until the meeting of the Association at Toronto on June 13 to 15, 1938, has been as follows:

PRESIDENT ARLO AYRES BROWN, Drew University, Madison, N. J., member ex officio as President of the Association

PRESIDENT FREDERICK C. GRANT, Seabury-Western Theological Seminary, Evanston, Ill., member ex officio as Vice President of the Association

PROFESSOR ABDEL ROSS WENTZ, Lutheran Theological Seminary, Gettysburg, Pa., member ex officio as Treasurer of the Association

DEAN LUTHER A. WEIGLE, Yale University Divinity School, New Haven, Conn., term expiring in 1942

PRESIDENT ALBERT W. BEAVEN, Colgate-Rochester Divinity School, Rochester, N. Y., term expiring in 1942

(PROFESSOR WILLIAM ADAMS BROWN, Union Theological Seminary, New York City, was appointed for the term expiring in 1940. Resigned from the Commission because of retirement from the faculty of Union. His unexpired term is being filled by:)

PROFESSOR LAVENS M. THOMAS, II, Candler School of Theology of Emory University, Emory University, Ga., term expiring in 1940

PRESIDENT SANDFORD FLEMING, Berkeley Baptist Divinity School, Berkeley, Calif., term expiring in 1940

PRESIDENT ALBERT W. PALMER, Chicago Theological Seminary, Chicago, Ill., term expiring in 1938

PROFESSOR W. TALIAFERRO THOMPSON, Union Theological Seminary, Richmond, Va., term expiring in 1938

DEAN LEWIS J. SHERRILL, Louisville Presbyterian Seminary, Louisville, Ky., member and chairman ex officio as Executive Secretary of the Association

PROCEDURE IN ACCREDITING

The Commission on Accrediting interprets the standards to mean that the initiative in the procedure leading to accreditation, is to be taken by a school which believes it is now meeting the standards and desires to be accredited. Therefore the Commission does not solicit nor invite applications, leaving the first step to be taken by the individual theological school.

The first step in the procedure, accordingly, is an informal letter of application for inspection and accreditation, from some person authorized to act for an individual theological school. The letter is ordinarily sent to the chairman of the Commission.

Immediately a set of schedules is sent to the school making application. These schedules have been so constructed as to enable a school to present to the Commission, facts about itself in light of the standards. The schedules are 18 in number; 17 of them relate to the school as a whole, and the last form is furnished in sufficient numbers so that one copy may be filled out by each member of the faculty. The several schedules are these:

Schedule A. History.....	1 page
Schedule B. Control.....	1 page
Schedule C. Individuality.....	1 page
Schedule D. Enrolments	1 page
Schedule E. Graduates.....	1 page
Schedule 1. Standards of admission.....	3 pages
Schedule 2. Standards for graduation.....	4 pages
Schedule 3. Curriculum.....	11 pages
Schedule 4. Faculty.....	4 pages
Schedule 5. Library.....	4 pages
Schedule 6. Equipment.....	2 pages
Schedule 7. Finances.....	2 pages
Schedule 8. Administration.....	3 pages
Schedule 9. Records.....	2 pages
Schedule 10. Student life.....	2 pages
Schedule 11. Extension service.....	1 page
Schedule 12. Careers of graduates.....	1 page
Schedule 13. Individual record.....	6 pages

(One copy for each faculty member)

The securing and recording of the information requested by the Commission in these schedules requires no small amount of labor. They are seldom completed in less than a month, and in some instances several months are used. In many schools the work has been carried out by the entire faculty and has been used as a means of self-study by a school.

When the schedules have been completed, they are returned to the office of the chairman of the Commission. The rules of the Commission require that the schedules shall be in the hands of the Chairman, analyzed by him, and placed in the hands of the member of the Commission who is appointed to make the visit of inspection; before the visit of inspection can be carried out.

When it is evident that the schedules are near enough to completion to justify setting a date for the inspection, a date is found by correspondence with the chairman, which is convenient both to the school and to the inspector. A memorandum is sent the school, requesting that provision be made for the inspector to hold certain interviews and examine such phases of the school's work as cannot be well described through the schedules.

The visit of inspection requires at least one day. Often more time is used, and in some instances the inspector returns for a second visit in order to complete the securing of information.

As already indicated, prior to the visit of inspection the schedules are analyzed by the chairman of the Commission. The purpose of this analysis is to discover, as far as can be done in this manner, the respects in which the school meets the standards or fails to meet them as the case may be. Any matters calling for special inquiry by the visitor are specified in the analysis, and every effort is made to avoid possible misunderstanding of the entries in the schedules.

After the visit of inspection, the inspector makes a written report to the chairman of the Commission, relating the results of the visit.

Data from the analysis of the schedules, and from the visitor's report, are then transferred to a form called "Summary of Standing," which breaks up the standards into a number of particular

items. In reference to each one of these items, the school is checked as either meeting the standard, or raising some form of question, or not meeting the standard.

At the next meeting of the Commission, these papers are presented to the Commission as a whole, so that the Commission has before it the schedules submitted by the school, the analysis of the schedules, the visitor's report which is read to the Commission, and the summary of the school's standing.

In light of this total body of information, the Commission takes action to accredit or not to accredit, as the case may be.

The inspection fee of \$25 is payable on call after the inspection has been made. The member of the Commission who makes the visit receives no financial compensation in any form. His travel expenses are paid by the Association out of funds derived from the inspection fees. While he is in the school he is regarded as its guest. A room is provided for his personal use, and frequently an office is made available also. Due to the nature of the demands made upon one's time, members of the Commission have ordinarily preferred not to make addresses during these visits.

SUMMARY OF ACTIONS TAKEN

In all, the Commission has received a total of 61 applications from schools asking to be accredited. The summary of actions upon these applications is as follows:

Forty-six schools have been placed on the accredited list. The names of these schools may be seen on later pages of this report.

Three are still to be reported. The names of these schools, together with a resumé of the circumstances which necessitate delay in reporting upon these applications, are given immediately following the list of accredited schools.

Twelve schools have not been accredited. Of these twelve, one did not proceed as far as filling out the schedules, because the Commission regarded the size of the faculty in this school as not meeting the requirement of the standards. Two schools submitted schedules but were not inspected; the Commission considered the schedules, but found reason to believe there was no need

to carry out the inspection at this time. One school submitted its schedules and was visited, but withdrew its application. Eight schools were either asked to withdraw their applications or were advised to postpone presenting their applications, until they were in better position to meet the standards of the Association.

When the Commission did not vote to accredit a school, this decision was not reached by the application of any single test. The picture presented to the Commission by any individual theological school is a complex one, and properly so. The Commission has sought to view the position of a school as a whole, and then to analyze that position into its constituent elements. Accordingly, in most instances, the reasons for failing to vote favorably upon an application, were several in number; and rarely were any two combinations the same.

The most frequent single factor influencing the Commission to an unfavorable action was the question of faculty size. Standards adopted by the Association state that "An accredited theological seminary or college . . . should include at least four full-time professors whose instruction shall be distributed over the four areas (Biblical, Historical, Theological, and Practical)." In several instances a school could not show four full-time professors, but could show that along with whatever number of full-time professors they had, they also had several other persons in the teaching staff who contributed part-time service.

The Commission thus faced the question whether the addition of these fractions of time should be regarded as constituting the equivalent of that much full-time service. The Commission came to the conclusion that they could not regard fractions of time contributed by persons serving on part time, as constituting the equivalent of a given amount of service from persons employed on full time, in bringing a faculty to minimum size. The Commission did not question the value of the individual contribution made to a school's work by a person giving part-time service; on the contrary, the service thus rendered is frequently of signal worth. But the Commission did not believe that a school was meeting the very plain requirement of faculty size as adopted by the Association, if it could bring its faculty to the minimum size only by adding fractions of part-time service. Further, the Commission saw

that if exceptions should be made, through interpretations, to the requirement of four full-time professors as a minimum, there would be no stopping place until a point of absurdity had been reached.

With the exception of faculty size, wherever possible the Commission has purposely and deliberately avoided quantitative requirements to be met in order to be accredited. We realize fully the risks in not stating quantitatively what the Commission regards as necessary in order to meet the standards, but in light of the experience of other accrediting agencies, we are convinced that there are graver dangers by far, in making quantitative statements as to the necessary size of library, endowment, and other similar factors.

DIVERGENCIES FROM THE STANDARDS

Because of the unique combination of circumstances governing the development of theological schools in the United States and Canada, it was natural and perhaps inevitable that there should be the widest differences between these schools in their organization and manner of work. These schools were not cut to a pattern as they grew, and it is the last thought in any mind now to try to make them uniform.

But the Association, by its own act, had adopted a statement of minimum standards, and assigned to a Commission the duty of administering a policy of accrediting theological schools with these standards as a basis. And it was discovered, as soon as data from individual schools began to be presented in detail to the Commission, that very few theological schools meet the standards completely in every particular. The very first problem that confronted the Commission was that of dealing both fairly and honestly with these divergencies.

To make the matter more complicated, the divergencies were of various degrees of importance. Some were at the surface of things, some were in important areas but not so important in degree as to imperil the work done, while others unquestionably affect the character of the work that can be done as long as the conditions exist. Plainly, then, all divergencies could not be put in the same category.

Still further, the Commission had to attempt to balance its duty to the individual school, and its duty to the Association and the public. The preamble of the standards, and the whole temper of the discussions in the Association while the policy of accrediting was taking shape, led the Commission to believe it was the mind of the Association that two considerations should govern the Commission. The first was that the Commission should not exclude a school from the accredited list on the ground of a few relatively minor divergencies from the standards when the soundness of a school's work from the academic point of view is not questioned.

The second consideration was that the Commission must make an honest, objective report which would be as fair to the Association and the public, as it is to the individual school. In other words, if the Commission placed a school on the accredited list when there were divergencies from the standards, the Commission must also state what those divergencies are.

In seeking to deal both fairly and honestly with these questions, the Commission has adopted four terms which it seeks to use consistently and in a technical sense, in its own records, in its notifications of actions taken, and in its reports to the Association.

We have used the word *deviation* in referring to some particular in which the school's practice varies from standard practice, but where the matter is not regarded by the Commission as having primary educational significance. When a "deviation" exists, it is specified in the Commission's report to the school, but not in the report to the Association. For example, the B.D. is the standard first degree, used by a large majority of the accredited theological schools; but when a particular school uses some other degree instead, this is indicated as a "deviation."

We have used the term *significant deviation* in referring to some variance from standard practice in a matter which significantly affects the quality of educational work done. When a "significant deviation" exists, it is specified in the Commission's report to the school, but not in the report to the Association. For example, the standards state that an accredited theological school should require for admission to candidacy for its degrees, the degree of A.B. from a college which is approved by one of

the regional accrediting bodies. If a theological school admits graduates of colleges not so accredited, without making any distinction, the Commission has regarded the practice as a "significant deviation" from standard practice.

We have used the term *information* in referring to some matter which is not easily evaluated in light of a standard, but which the Commission believes should be taken into account by those responsible for a school. "Information" is included in the Commission's report to the school, but not in the report to the Association. For example, the Commission has raised with several schools the question of the wisdom of permitting a student to earn an A.M. degree on marginal time in a nearby institution while in the period of three-year residence for the B.D.

We have used the term *notation* as a way of referring to footnotes appended to the list of accredited schools; to indicate that while a school is being accredited, it does not yet adequately safeguard standards of admission or of graduation, or has degree practices not in harmony with the standards, or its library is inadequate, and so forth.

The first three of these notations indicate the character of the standards of admission in individual theological schools. The standards for accrediting are not so framed as to admit to the accredited list only those schools which confine their admissions strictly to college graduates. Therefore the Commission does not attempt to say to any theological school what the policy of an accredited school should be in reference to admitting persons who are not college graduates. At the same time the standards do state that an accredited theological school should require for admission to candidacy for its degrees, the degree of A.B. Now a school may technically meet this requirement, and yet admit into courses persons who are not college graduates and not candidates for theological degrees. The theological schools vary greatly in the extent to which this practice is followed. The Commission believed that an accredited list which failed to make that fact clear would probably be misleading in its implications. So when Notation 1 appears beside the name of a school on the list, the footnote with the same number indicates that this school is in a group of schools in which 10 to 24 per cent of the enrolment

in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates. Notation 2, where it appears, indicates that the school is in the group of schools where 25 to 49 per cent of the admissions were not college graduates. When Notation 3 appears, it indicates that the school is in the group where 50 to 74 per cent of the admissions were not college graduates. In this report, "the last two years" ordinarily means the years 1934-35 and 1935-36; the Commission began its work in 1937 so that the last full year which could be specified in the schedules was 1935-36. Some schools which filled out schedules as late as 1938 sometimes inserted figures for 1936-37, but usually we have used the same years for reckoning the percentages of enrolment with college graduation in these schools, in order to make the results comparable. We chose the last two years instead of a longer period, because examination of the schedules of individual schools soon made it evident that admission requirements were becoming stricter in numerous institutions and figures for earlier years would not fairly represent the present situation. It is very likely that the percentage of college graduates is already higher in some schools, than our report indicates, for the trend in all accredited schools as a group is to admit fewer persons each year without college graduation.

The entire series of "notations," at present twenty-two in number, appears immediately following the actual list of accredited schools. It is not improbable that in later reports of the Commission, both the number and the extent of these notations will be greatly reduced by the removal of the occasion for them.

The Commission specifically calls attention to the fact that *all notations are a report of present practice as described to the Commission in the schedules and the visitor's report; they do not refer to practices which may already have been announced as effective in the future.*

ACCREDITED THEOLOGICAL SCHOOLS

*As reported to the American Association of Theological Schools
Toronto, June 14 and 15, 1938*

- Andover Newton Theological School, Newton Centre, Mass.
Notations 4, 13, 14
- Auburn Theological Seminary, Auburn, N. Y.
Notations 2, 14
- Augustana Theological Seminary, Rock Island, Ill.
- Berkeley Baptist Divinity School, Berkeley, Calif.
Notations 1, 17
- Bonebrake Graduate School of Theology, Dayton, Ohio
Notations 10, 11
- Boston University School of Theology, Boston, Mass.
Notations 5, 6
- Candler School of Theology, Emory University, Emory University, Ga.
Notations 2, 4
- Colgate-Rochester Divinity School, Rochester, N. Y.
- College of the Bible, Lexington, Ky.
Notation 3
- Columbia Theological Seminary, Decatur, Ga.
Notation 1
- Crozer Theological Seminary, Chester, Pa.
Notation 1
- Drew Theological Seminary, Madison, N. J.
- Duke University School of Religion, Durham, N. C.
Notations 5, 22
- Eden Theological Seminary, Webster Groves, Mo.
Notation 1
- Emmanuel College in Victoria University, Toronto, Ont.
- Episcopal Theological School, Cambridge, Mass.
- Evangelical School of Theology, Reading, Pa.
Notations 2, 9
- Evangelical Theological Seminary, Naperville, Ill.
Notations 2, 4, 7
- Gammon Theological Seminary, Atlanta, Ga.
Notations 3, 12
- Garrett Biblical Institute, Evanston, Ill.
Notations 2, 4
- General Theological Seminary, New York, N. Y.
Notation 1

- Hartford Theological Seminary, Hartford, Conn.
Notations 1, 18
- Hill School of Theology, Denver, Colo.
Notations 2, 15, 16
- Louisville Presbyterian Seminary, Louisville, Ky.
Notation 1
- Lutheran Theological Seminary, Gettysburg, Pa.
- Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
- New Brunswick Theological Seminary, New Brunswick, N. J.
Notation 1
- Oberlin Graduate School of Theology, Oberlin, Ohio
- Pacific School of Religion, Berkeley, Calif.
Notations 16, 17
- Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
Notation 8
- Presbyterian Theological College, Montreal, Que.
Notations 2, 9, 10, 21
- Presbyterian Theological Seminary, Chicago, Ill.
- Princeton Theological Seminary, Princeton, N. J.
- San Francisco Theological Seminary, San Anselmo, Calif.
Notations 1, 17
- Seabury-Western Theological Seminary, Evanston, Ill.
Notation 1
- Southern Baptist Theological Seminary, Louisville, Ky.
Notations 1, 13, 15, 18
- Southern Methodist University School of Theology, Dallas, Texas
Notations 2, 13
- Temple University School of Theology, Philadelphia, Pa.
Notation 2
- Theological Seminary of the Reformed Church in the U.S., Lancaster, Pa.
Notation 1
- Trinity College, Toronto, Ont.
Notations 2, 20
- Union Theological Seminary, New York, N. Y.
Notation 4
- Union Theological Seminary, Richmond, Va.
Notation 1
- University of Chicago Divinity School, Chicago, Ill.
Notation 19

Vanderbilt University School of Religion, Nashville, Tenn.

Notations 1, 9

Western Theological Seminary, Pittsburgh, Pa.

Notation 1

Yale University Divinity School, New Haven, Conn.

REPORTS UNAVOIDABLY DELAYED

Queen's Theological College, Kingston, Ontario, filed its application properly, submitted its schedules in ample time, and was ready for inspection upon any date that could be proposed. Due to a very unusual combination of circumstances, the Commission was unable to send a visitor to this college before the end of the academic year 1937-38. Queen's is in no way responsible for these circumstances, and will be reported to the Association at the earliest possible time.

The Divinity School of Harvard University has filed application to be accredited, but within the limits of time available it was impossible to carry out the procedure connected with accreditation. Report will be made at the earliest possible time.

The Commission at this time defers report on the Chicago Theological Seminary, not because there is any doubt whatever as to the accrediting of the institution, but because there still is uncertainty as to the propriety of one notation. Report will be made at the earliest possible time.

The Commission sincerely regrets that it was not possible to present reports upon these applications at the Toronto meeting.

NOTATIONS

1. In schools bearing this numeral, 10 to 24 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

2. In schools bearing this numeral, 25 to 49 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

3. In schools bearing this numeral, 50 to 74 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

4. This school retains provision for a "combination course," by which a few candidates for the B.D. (or its equivalent) are graduated after a six-year program in college and seminary.

5. This school retains a provision whereby a limited amount of work done toward a first college degree is also admitted as credit toward the first theological degree.

6. This school retains a provision whereby a few courses may be given credit toward a theological degree, and also transferred back to college to complete college-degree requirements.

7. Inadequate library.

8. Inadequate support of library.

9. Inadequate library and library support.
10. Library management and equipment inadequate.
11. A "Diploma School of Theology" for men and women who are not college graduates, is also manned by the same faculty.
12. Non-college graduates, candidates for the B.R.E., are also taught by the same faculty.
13. This school offers one theological degree for which a first college degree is not prerequisite.
14. A first college degree is not uniformly required as a prerequisite for the theological degrees of this school.
15. The Th.M. degree of this school is equivalent in entrance requirements and length of residence to the standard B.D.
16. The Th.D. degree is conferred by this school for a one-year program beyond the first theological degree.
17. This school, which is not an integral part of a university, confers the M.A. degree.
18. This school, which is not an integral part of a university, confers a Ph.D. degree.
19. The greater number of students of this school are graduated with the M.A. or the Ph.D. degree, rather than the B.D. degree.
20. This school is accredited for the B.D. and the D.D. but not for the L.Th.
21. This school has an academic year of only 24 weeks.
22. Undergraduate students, candidates for the A.B., are admitted to courses in this school, but are not counted in its enrolment.

A PARTIAL SUMMARY OF FORTY-FIVE ACCREDITED THEOLOGICAL SCHOOLS

Numerous questions are asked about the position and work of accredited theological schools. Individual institutions wish to compare their position with the averages, and many persons wish to know the trends in the work of accredited theological schools.

The facts about to be presented may be useful in considering some questions of this nature. They are drawn from studies of the schedules submitted by forty-five theological schools in the United States and Canada. This particular group of forty-five schools was used because, at the time when this analysis was being made, their applications had already been passed upon favorably by the Commission, and it was known they would be reported as accredited. Hence, *statements made in this section of our report refer only to these forty-five schools*, although it may be true that results here reported would not be greatly affected by including other schools accredited later.

Any persons examining this summary should bear in mind that this is not presented as an analysis of all the material submitted in the schedules of these schools, but only of certain selected portions. Many points of interest in theological education are not here touched at all, but chiefly such parts as could be treated by statistical analysis.

The Commission is indebted to Miss Margaret Major for her work in making statistical calculations, and to Professor Guy Stevenson, Head of the Department of Mathematics of the University of Louisville, for his counsel as to methods of statistical treatment of data most suitable to this report.

ENROLMENTS

Size of enrolment in individual schools. There is a wide range in the size of enrolments in individual theological schools, which may be more readily seen by examination of the following Table.

TABLE I. SIZE OF ENROLMENT IN ACCREDITED
THEOLOGICAL SCHOOLS

43 schools reporting

	1931-2	1932-3	1933-4	1934-5	1935-6
High.....	527	443	352	353	389
Q_3	200	184	170	145	148
Median.....	107	102	92	84	90
Q_1	67	64	74	70	68
Low.....	31	36	28	22	22
Total enrolment.....	6071	5858	5525	5094	5102

NOTE. The following may be of aid in reading this and later Tables. The "Median" is one of several kinds of averages, and marks the middle point on the scale. Thus, if a number of figures are arranged in a column in order, from highest to lowest, the median is the middle measure; usually it is correct to say that half the measures are as large as or larger than the median, and the other half smaller than the median. For example, as shown in Table I, in 1931-2 the enrolment in 43 theological schools ranged from the high of 527 to the low of 31; the median, or middle point in this range, was 107. Half the schools had that many or more persons enrolled, while half the schools had fewer than that number.

The "Quartile" helps one to think of the distribution of figures as divided into fourths, instead of halves as the median does. The third quartile (Q_3) is a point half-way between the median and the high figure, while the first quartile (Q_1) is a point half-way between the median and the low figure. One-half the cases fall between the two quartiles, one-fourth the cases fall between the third quartile and the high figure, and one-fourth of the cases fall between the first quartile and the low figure. Thus, referring again to Table I, it is possible to say that in 1931-2, one-fourth of the theological schools had enrolments ranging from 200 to 527, half the schools had enrolments between 67 and 200, and one-fourth had enrolments between 31 and 67.

Trends in enrolment. In the years 1931-2 to 1935-6, there was a general tendency for enrolments to decrease in accredited theological schools. This is most evident in the figures for the total enrolment, as shown in Table I, where a decrease in totals is shown for each of the first four years indicated, with a very slight upturn in 1935-6. This is evident also in reading the figures on each horizontal line of the Table. The median enrolment decreased until 1934-5, when it rose from 84 to 90. Figures for both quartiles, for low enrolment, and for high enrolment, show the same general trend as the totals.

It is impossible to say what combination of factors will fully account for this tendency. Without attempting to exclude other factors, it appears very likely that the decrease in enrolment is closely associated with rising standards of admission. Table III makes this especially clear. Many persons who would have been admitted to these theological schools in other years, are not now received because the standards of admission in accredited theological schools are rising.

Changes in Enrolment. Although the general trend in enrolment is to decrease slightly when all the forty-five accredited schools are taken into account, the picture is not uniform when one considers individual schools.

Some have increased in enrolment, while others have decreased. This is shown in Table II which gives the percentage changes in enrolment in individual schools. In 1932-3, for example, one school increased in its enrolment between 71 and 80 per cent, nine had an increase of from 1 to 10 per cent; 13 either were stationary in enrolment or decreased by as much as 9 per cent; etc. As might be expected, the percentage figures cluster around the dotted line in the center of the Table, indicating that the changes in enrolment in individual schools were usually slight, whether by way of increase or decrease.

TABLE II. DISTRIBUTION OF THE PERCENTAGE CHANGE
IN ENROLMENT IN INDIVIDUAL ACCREDITED SCHOOLS
43 schools reporting

Percentage		1932-3	1933-4	1934-5	1935-6
I n c r e a s e	71-80	1	0	0	0
	61-70	0	0	0	0
	51-60	0	0	0	0
	41-50	1	0	0	0
	31-40	0	1	0	0
	21-30	3	1	1	2
	11-20	5	4	0	3
	1-10	9	9	10	15
.....					
D e c r e a s e	9-0	13	12	14	15
	19-10	8	11	14	7
	29-20	0	3	3	1
	39-30	3	2	1	0

STANDARDS OF ADMISSION

The standards for accrediting theological schools state that an accredited theological school "should require for admission to candidacy for its degree the degree of A.B.," but they do not prevent the admission of persons without college graduation, provided such persons are not candidates for theological degrees. In this manner the way is left open for the mingling, in the same school and the same courses, of persons not graduated from college along with those who are college graduates.

This being the case, the Commission has sought to learn the nature of the actual standards of admission as effective in each theological school applying to be accredited. One way of examining the practice is through calculating the percentage of persons in the enrolment in a school, who hold college degrees.

In "The Study of Theological Education," it was estimated that about 52 per cent of the students enrolled in all Protestant theological schools in 1929-30, held college degrees. In sixty-one of "the largest and strongest seminaries," 73.3 per cent of the students were college graduates.

In the forty-five accredited schools, the situation was slightly better in 1931-2 than the Study had found to be the case in the sixty-one schools in 1929-30, for 75 per cent of the total enrolment in the forty-five schools held college degrees. More significantly, the percentage has increased a little each year in these forty-five schools, so that in 1935-6, 82 per cent were college graduates.

The details of the situation in the accredited schools for the five years from 1931-2 to 1935-6, are shown in Table III.

TABLE III. PERCENTAGE OF TOTAL ENROLMENT HOLDING COLLEGE DEGREES, IN 43 ACCREDITED THEOLOGICAL SCHOOLS

	1931-2	1932-3	1933-4	1934-5	1935-6
Total holding college degrees.....	4568	4480	4282	4087	4148
Percentage of total enrolment.....	75	76	77	80	82
High.....	100	100	100	100	100
Q ₃	94	96	96	95	96
Median.....	77	82	83	84	88
Q ₁	50	59	60	65	72
Low.....	10	10	15	17	15

It is immediately evident from this Table that here as in almost all other matters, the schools vary greatly in their practice. At the top of the Table it is seen that a few schools have strictly limited enrolment to college graduates, making no exceptions whatever. One-fourth of the accredited schools, during five years, have been strict enough in their admission policy not to drop below 94 per cent college graduates. Half of the schools in 1931-2 had between 50 and 94 per cent college graduates, while in 1935-6, half stood between 72 and 96. The "low" figures arise out of extension projects which drew into the enrolment in summer schools a large number of persons not graduates of college. But the median school rises steadily in its percentage of college graduates.

Recent admission requirements in individual schools. As one index of the most recent admission requirements, the Commission has calculated for each school applying to be accredited, the percentage of persons in the enrolment in the last two years reported upon, who held college degrees. In the case of each school whose percentage of persons without college graduation fell between 10 and 24, the Commission has used "Notation 1" in its report to the Association; each school whose percentage of persons without college degrees fell between 25 and 49 carries "Notation 2," and each school whose percentage without degrees fell between 50 and 74 carries "Notation 3." These "notations" of course appear in the list of accredited schools; but the list does not show the actual percentages for individual schools within the different "notations." The actual figures are as follows:

Seventeen accredited theological schools received no "notation" in reference to college graduates enrolled. The percentages of college graduates in the enrolment of these schools were as follows: 100, 99.7, 99.6, 99.5, 99.4, 97.7, 97.3, 96.7, 96.3, 95.3, 95, 94.6, 94.2, 92.2, 91.5, 90.2.

Fifteen accredited schools carry "Notation 1," and the actual percentages of college graduates in the enrolment of these schools within the last two years reported upon, were as follows: 89.1, 89, 89, 87.2, 87, 84.3, 83.6, 83.1, 82.9, 81.9, 80, 79.8, 79.8, 79, 76.6.

Nine accredited schools carry "Notation 2," with actual percentages of college graduates in the last two years as follows: 74.8, 72, 70.1, 68, 67.7, 59.1, 56.6, 54.4, 52.3.

Two accredited schools carry "Notation 3," with percentages of college graduates as follows: 31.8, 28.2.

One accredited school could not furnish figures for this purpose. One school shows a high percentage of college graduates, but its admission policy itself was questioned by the Commission, hence the figure is not included.

The facts here presented suggest the possibility that the percentage of college graduates may be one useful index in the future, to the position of a theological school in reference to accrediting. The Commission has not included or excluded schools from the accredited list on the basis of any one element in the standards, but when the list itself is analyzed, it is evident at once that there is a decreasing number of schools in each of the four categories just mentioned. Could this mean that the stronger a school is in its position as a whole as measured by the standards, the greater the likelihood that the school will have a strict admissions policy in the matter of requiring that entering students should be college graduates? At this stage, it looks as if this might be the case.

Accredited colleges. The standards state that an accredited theological school "should require for admission to candidacy for its degrees the degree of A.B. from a college which is approved by one of the regional accrediting bodies." The schedules have space for listing the colleges which have conferred an A.B. or some first college degree on students enrolled in a theological school applying to be accredited. The colleges thus listed are classified as accredited by some regional body, or not so accredited.

Accredited theological schools have been far from consistent in the requirement that the college degree of applicants for admission should be from a regionally accredited college. Table IV on the next page shows the situation, at the time of reporting, in each of the forty-five accredited schools. Only two schools showed 100 per cent regionally accredited colleges as having conferred the degrees held by their students.

The theological schools vary greatly in the number of colleges from which they draw students; the school which is lowest in this respect drew from seven colleges, while the school highest

in this respect drew from 170 colleges. The median school drew from 30 colleges, 85 per cent of which were regionally accredited.

TABLE IV. THE STANDING OF COLLEGES WHOSE GRADUATES ENTER ACCREDITED THEOLOGICAL SCHOOLS

41 schools reporting

School No.	Number Colleges	Accredited		Non-Accredited	
		No.	Per Cent	No.	Per cent
1.....	39	33	84	6	16
2.....	34	27	79	7	21
3.....	84	74	88	10	12
4.....	54	46	85	8	15
5.....	19	19	100	0	0
6.....	21	17	80	4	20
10.....	22	19	86	3	14
11.....	13	8	62	5	38
12.....	20	13	65	7	35
13.....	32	29	90	3	10
14.....	13	11	84	2	16
15.....	40	29	72	11	28
16.....	8	5	62	3	38
18.....	148	134	90	14	10
20.....	73	60	82	13	18
21.....	24	23	95	1	5
22.....	29	20	68	9	32
23.....	58	55	94	3	6
24.....	12	11	91	1	9
25.....	67	50	74	17	26
27.....	150	121	80	29	20
28.....	29	22	75	7	25
29.....	20	17	85	3	15
32.....	12	11	91	1	9
35.....	20	17	85	3	15
36.....	131	103	78	28	22
37.....	152	141	92	11	8
39.....	37	26	70	11	30
42.....	35	31	88	4	12
44.....	17	16	94	1	6
45.....	50	47	94	3	6
46.....	170	145	85	25	15
47.....	88	81	92	7	8
48.....	12	7	58	5	42
49.....	30	23	77	7	23
50.....	12	11	91	1	9
53.....	7	7	100	0	0
55.....	22	17	77	5	23
57.....	30	28	93	2	7
59.....	39	33	84	6	16
60.....	35	30	86	5	14
TOTALS..	1908	1617	84.7	291	15.3

In determining the rating of colleges, the Commission has counted a college as being "approved by one of the regional agencies" if it was approved by one of the following: Association of American Universities, North Central Association of Colleges and Secondary Schools, Middle States Association of Colleges and Secondary Schools, New England Association of Colleges and Secondary Schools (member), Southern Association of Colleges and Secondary Schools, Northwest Association of Secondary and Higher Schools, or American Association of Teachers Colleges. The Commission has not counted a school "approved by one of the regional accrediting bodies" if it is approved only by its own state university, its own state department of education, or other forms of state agency.

In the event a theological school feels it wise to admit graduates from colleges not regionally accredited, the Association recommended in 1936 to its member institutions "that if a student applies for admission from a non-accredited college, either the applicant shall be received on probation, or before admission the seminary shall give a general examination on the pre-theological curriculum and in that case that the applicant be received only if the examination is satisfactorily passed." (*Bulletin No. 11*, p. 87.)

When theological schools admit graduates of non-accredited colleges without any distinction between such graduates and those from accredited colleges, the Commission has entered record of a "significant deviation."

In examining the position of the Canadian theological colleges, the Commission has not attempted to use the classifications of "accredited colleges" and "non-accredited colleges" with reference to the Colleges of Liberal Arts from which students are drawn, since the safeguarding of academic standards in the arts colleges is achieved in a different manner in Canada.

Total graduates and degrees conferred. In Table V may be seen the total number of graduates each year for ten years, from 43 accredited theological schools; the number of degrees conferred by these schools during the same years; and the percentages of the graduates each year who received theological degrees.

TABLE V. TOTAL GRADUATES AND TOTAL DEGREES
43 schools reporting

Year	Total graduates	Total degrees	Percentage
1935-6.....	1211	1158	95
1934-5.....	1187	1112	93
1933-4.....	1307	1214	92
1932-3.....	1330	1230	92
1931-2.....	1316	1186	90
1930-1.....	1304	1171	89
1929-30.....	1252	1112	88
1928-9.....	1199	1046	87
1927-8.....	1224	1057	86
1926-7.....	1116	947	85

The curve for total graduates shows a rise until 1932-3, then some decrease. The curve for total degrees conferred has remained nearly level since 1929-30. This appears to mean that the degree graduates of accredited theological schools have remained nearly uniform in number, while the number of persons admitted who were not eligible for graduation with degree has shown some decline. This interpretation seems to be borne out by the percentages column*which shows a steady rise; that is, accredited theological schools are graduating a steadily smaller percentage of persons who can receive only a diploma or a certificate, and a correspondingly higher percentage each year of persons who receive a degree.

The situation is still further brought out by a study of averages. Table VI gives the average number of graduates, while

TABLE VI. AVERAGE NUMBERS OF TOTAL GRADUATES FROM
ACCREDITED THEOLOGICAL SCHOOLS FOR TEN YEARS
43 schools reporting

	1926- 7	1927- 8	1928- 9	1929- 30	1930- 1	1931- 2	1932- 3	1933- 4	1934- 5	1935- 6
High.....	108	87	98	106	98	106	91	98	80	81
Q ₃	32	32	31	35	36	33	37	38	41	35
Median.....	19	23	21	23	25	23	22	25	22	22
Q ₁	7	11	11	14	14	13	15	15	14	16
Low.....	0	0	0	0	2	3	3	2	4	4

Table VII gives the average number of degrees conferred; both these Tables refer to individual theological schools, while Table V had to do only with totals for all accredited schools.

TABLE VII. AVERAGE NUMBERS OF DEGREES CONFERRED BY ACCREDITED THEOLOGICAL SCHOOLS FOR TEN YEARS

43 schools reporting

	1926- 7	1927- 8	1928- 9	1929- 30	1930- 1	1931- 2	1932- 3	1933- 4	1934- 5	1935- 6
High.....	108	87	98	87	86	91	87	81	73	75
Q ₃	27	24	26	29	30	28	34	34	33	29
Median.....	12	17	18	18	21	20	20	24	22	21
Q ₁	6	8	10	12	12	13	14	14	12	15
Low.....	0	0	0	0	1	1	2	1	3	3

Size of graduating classes. In order to show the range in the size of graduating classes in accredited theological schools, and the sizes which are most frequent, Table VIII is given.

TABLE VIII. DISTRIBUTION OF SIZE OF GRADUATING CLASSES

43 schools reporting

Size	1926- 7	1927- 8	1928- 9	1929- 30	1930- 1	1931- 2	1932- 3	1933- 4	1934- 5	1935- 6
101-108.....	1	.....	.....	1	.....	1	.....	.....	.....	.....
91-100.....	1	.....	1	0	1	1	1	1	.....	.....
81- 90.....	0	3	2	2	3	1	2	1	.....	1
71- 80.....	3	3	2	1	0	2	1	1	.....	1
61- 70.....	0	1	1	1	2	1	3	1	2	2
51- 60.....	1	1	2	3	2	2	1	2	2	2
41- 50.....	3	1	0	1	1	1	1	4	4	3
31- 40.....	2	4	3	5	5	4	7	6	4	3
21- 30.....	8	12	12	8	12	13	9	8	10	13
11- 20.....	10	9	10	15	9	12	12	14	13	15
1- 10.....	11	8	7	5	8	5	6	5	6	3
0.....	3	1	3	1	.....	.....	.....	.....	.....	.....

DEGREES IN USE

It is common knowledge to all who are familiar with "The Study of Theological Education," that the nomenclature of, and standards for, theological degrees have been in chaos. In

reporting the Study, Professor May wrote, "There is no clear-cut line of demarkation between degrees of various ranks—undergraduate, graduate, postgraduate—among the seminaries as a whole. The advantage of a professional degree is that it marks the holder as having achieved a recognized measure of competence in his profession. This standardization must be considered as lamentably lacking in theological education where a Bachelor of Divinity degree may represent a theological course following high school, a theological course following college, or, as in the case of some Canadian institutions, a postgraduate course following seminary graduation." (*Education of American Ministers*, by Mark A. May and others. Vol. III, p. 81-2. By permission of Harper & Brothers, publishers). May gave ample detail to support his generalizations.

A beginning has been made in the clarification of the situation; as may be shown by first describing practice during a ten-year period, and then by showing the situation which now exists.

Recent practice in accredited schools. Table IX shows no less than twenty-one forms of academic recognition in use in accredited theological schools between 1926-7 and 1935-6, together with the number of persons graduated with each of these forms of recognition in each of the ten years.

Degrees now in use. Seeing the confusion which exists, the Conference of Theological Seminaries and Colleges in the United States and Canada, predecessor of the Association, recommended in 1932 that the B.D. degree be adopted by theological schools as the standard first theological degree, to be earned in three years of resident study beyond the A.B. The B.D. has come to predominate in accredited theological schools as the first theological degree, as may be seen by the fact that 37 accredited schools use the B.D., 4 use the Th.B., and 3 use the S.T.B. Since the B.D. is named in the standards as the first degree, the Commission has pointed out to schools being accredited, that the use of other degrees for this purpose is a "deviation."

The Conference in 1932 attempted to name a standard second theological degree, but was unable to do so further than indicating that it should be a master's degree. The reason for the inability of the Conference to specify a second degree was that usage was

rather evenly divided between the Th.M. and the S.T.M. That continues to be the case in the accredited schools, for 13 use the Th.M., and 15 use the S.T.M.

As a third theological degree, one accredited school uses the S.T.D., 8 use the Th.D., and 2 offer the D.D. as an earned degree.

Nine accredited schools offer work leading to the A.M. degree. Of these, six are integral parts of a university, and three are not.

Five accredited theological schools offer work leading to the Ph.D. degree. Of these, three are integral parts of a university, and two are not.

Three specialized degrees are in use by a few accredited schools. The B.R.E. is used by one, the M.R.E. by two, and the M.C.A. by one.

The L.Th. (Licentiate in Theology) and the Divinity Testamur are in use by one school.

TABLE IX. TOTAL DEGREES BY NAME AND YEARS
43 schools reporting

Degrees	1926- 7	1927- 8	1928- 9	1929- 30	1930- 1	1931- 2	1932- 3	1933- 4	1934- 5	1935- 6
Certificate . . .	52	42	31	34	32	36	28	22	19	18
Diploma	128	140	124	109	109	96	97	99	89	76
A.B.						8	5	5		
Th.G.	15	11	17	14	14	15	7	10	6	11
L. Th.	6	6		6	1	5	1	7	6	5
B.R.E.	8	15	12	8	6	5	6	6	1	1
B.D.	497	605	583	641	653	645	693	642	638	640
Th.B.	91	70	91	79	88	65	96	106	104	112
S.T.B.	110	109	87	102	122	117	109	116	115	88
Th.M.	98	87	89	92	95	130	113	100	81	91
S.T.M.	44	71	69	65	46	53	48	51	40	60
M.R.E.	8	6	9	11	13	14	15	14	5	7
M.S.M.				7	16	10	16	9	10	16
S.M.	6	1	4	3	3	1	9	1	4	7
M.A.	54	50	50	57	91	89	66	84	41	62
S.T.D.	1	2	4	5	2			1	1	2
Th.D.	22	24	14	13	16	14	6	14	13	13
D.D.	2	6	5	4	5	8	6	4	4	6
Ph.D.	16	7	42	29	35	38	42	42	28	34
Others*	2	5	0	6	3	3	2	5	2	1
Total	1160	1257	1231	1285	1350	1352	1365	1338	1207	1250

*Includes 2: P.Th.B. and Divinity Testamur.

Further clarification? The theological degrees most frequently used by accredited theological schools are the B.D., the S.T.M. or the Th.M., and the Th.D. Details may be seen in Table X. But these degrees are still ambiguous even as used by accredited theological schools. This ambiguity arises out of two facts. The first is that no one of these degrees is conferred on the basis of a body of prerequisites which are consistent for all accredited theological schools. The second is that no one of these degrees is conferred after the fulfillment of a body of requirements which are consistent for all accredited theological schools; for not even the length of course prescribed for any of them is the same for all accredited theological schools.

TABLE X. TOTAL DEGREES GRANTED, 1927-36
43 schools reporting

Certificate.....	314	B.R.E.....	68	S.T.M.....	547	S.T.D.....	18	
Diploma.....	1067	B.D.....	6237	M.R.E.....	102	Th.D.....	149	
A.B.....	18	Th.B.....	902	M.S.M.....	84	D.D.....	50	
Th.G.....	120	S.T.B.....	1075	S.M.....	39	Ph.D.....	313	
L.Th.....	43	Th.M.....	976	M.A.....	644	Others.....	29	
							Total.....	12795

At present the Commission does not know whether the Association desires uniformity in the nomenclature of theological degrees, and in the standards for the advanced theological degrees. But believing that the matter should be studied more carefully than it has been, and believing that the mind of the theological schools should be taken on these questions, the Executive Committee requested the Commission to appoint a sub-committee to study the system of degrees in theological education, both as to nomenclature of all degrees, and standards for degrees beyond the first theological degree. The sub-committee consists of Professor Lavens M. Thomas, II, of Candler School of Theology, Emory University, Ga., as Chairman; President Arlo A. Brown of Drew University, Dean Luther A. Weigle of Yale Divinity School, Dean E. H. Roberts of Princeton Seminary, and Dean Lewis J. Sherrill of Louisville Presbyterian Seminary, ex officio. This sub-committee is to report to the Executive Committee in December of 1938; and if able to make progress their report will no doubt be before the Association in the future.

STANDARDS FOR GRADUATION

Many of the most important elements in the standards of graduation are not capable of tabulation. However, there are several aspects of this body of standards which can readily be studied objectively.

Length of course. The standards clearly specify the length of course for the B.D., namely, three years beyond the A.B. The Commission found this requirement for the B.D. carefully observed in most of the schools applying to be accredited. The Commission, however, did encounter three types of exception to this general statement. One was in the form of provisions for shortening the length of course; these will be considered below.

A second exception is in the form of requirements which have the effect of lengthening the course beyond the three years. Several accredited schools use the B.D. as an "Honours Degree," or as a postgraduate degree conferred only for additional work beyond the three years. One school uses this degree in recognition of four years of work, one of which is spent in parish service under supervision.

A third exception is in the nomenclature. In two schools the Th.M. degree is the equivalent of the standard B.D., in entrance requirements and length of course prescribed for the degree.

Shortened course. Several years ago a number of theological schools offered various forms of shortened courses leading to a first theological degree. Traces of these still survive. Since the standards adopted by the Association clearly point to a three year course beyond the A.B., and since they state that "No work done toward the first college degree should be used towards a seminary degree," the Commission has regarded survivals of the practice of shortening the course of study for the B.D., as being below standard.

There are three forms of practice which have the effect of lessening the requirements as to length of course. The first of these is the "combination course," frequently called the "telescopic plan." No accredited school retains this except by way of "traces" which still remain in its requirements or provisions for the B.D. But as long as they are retained even in this manner,

students graduated under these provisions have not met the same requirements as those in effect for the standard B.D. For that reason, the Commission has indicated where this provision is retained, by the use of "Notation 4."

The second and third are variant forms of "double credit." Through "Notation 5," the Commission has indicated instances of retaining a provision whereby a limited amount of work done toward a first college degree is also admitted as credit toward the first theological degree.

Through "Notation 6" the Commission has indicated instances of retaining provision whereby a few courses may be given credit toward a first theological degree, and also transferred back to college to complete college-degree requirements.

Standards of scholarship. One rough index to a school's standards of scholarship is the percentage of students dropped from the enrolment after they have been admitted. The schedules

TABLE XI. NUMBER OF STUDENTS DROPPED
36 schools reporting*

Year	Total Enrolment	Dropped	Percentage dropped
1935-6.....	3681	227	6.1
1934-5.....	3666	222	6.2
1933-4.....	4023	245	6.0
1932-3.....	4294	276	6.4
1931-2.....	4411	271	6.1

*Of those schools reporting, 6 dropped no students.

TABLE XII. REASONS FOR DROPPING
34 schools reporting*

Year	Scholarship		Character		Personality		Total dropped
	No.	Per cent	No.	Per cent	No.	Per cent	
1935-6.....	22	44	6	12	22	44	50
1934-5.....	22	55	7	17	11	28	40
1933-4.....	13	42	6	15	21	53	40
1932-3.....	22	54	7	17	12	29	41
1931-2.....	23	48	10	21	15	31	48

*Of those schools reporting, 6 dropped no students.

requested information at this point, and Tables XI and XII show, respectively, the number of students dropped, and the reasons for dropping.

Standards for other degrees. The standards adopted by the Association are not explicit in reference to a number of particulars connected with degrees other than the B.D.

For example, in many institutions it is possible to present some of the courses taken for the B.D., as credits toward the A.M. degree. In the absence of explicit statements upon this matter, the Commission has assumed that if double credit is specified in the standards as being undesirable in the relation between the A.B. and the B.D., it should also be regarded as undesirable in the relation between the A.M. and the B.D. Frequently, however, the matter is not one that can be dealt with by a theological school alone, since the A.M. degree may be conferred by another institution with which the theological school has no organic relationship. In view of the total situation, the Commission has not gone further than to raise, with schools where this practice exists, the question whether this is desirable practice. It should be observed that in this instance, the standards for the B.D. apparently are not imperiled, but can the same be said regarding the standards for the A.M. degree?

Another practice connected with the A.M. degree which is occasionally found, is the permission or even encouragement given by theological schools to their students, to earn the A.M. degree on marginal time, at another institution, within the three years while one is a candidate for the B.D. The Commission has uniformly questioned this practice, on the ground that the work for the B.D. should be of such a character that a student would find it impossible to be earning another degree in another institution at the same time.

The standards state that "It is undesirable for a seminary that is not an integral part of a university to grant the Ph.D. or the A.M. degree, but it is legitimate for a seminary affiliated with a university to offer a program leading to the Ph.D. or the A.M. degree in cooperation with a university, the degree to be given by the university." This being the statement of the standards, the Commission has entered "Notation 17" in case the A.M. is

conferred by a school which is not an integral part of a university; and has entered "Notation 18" in case the Ph.D. is conferred by a school which is not an integral part of a university.

As already indicated above, standards for advanced theological degrees such as the S.T.M. or the Th.M., and the S.T.D. or the Th.D., are far from clear at present, and the Commission has a sub-committee appointed in the hope of helping to clarify these standards.

In examining the standards for these degrees as actually existent in theological schools, the Commission has assumed that it is desirable to require at least one year in residence in the school conferring the degree, as one of the conditions for the degree.

Length and division of the school year. This Association has not attempted to fix a standard for the length of the school year. Neither do such agencies as the American Council on Education, the Association of American Universities, North Central Association of Colleges and Secondary Schools, state a standard for the length of the school year. However, a school year of **36** weeks inclusive of registration, examinations, and holidays, is commonly accepted as standard in the college and university field; or a year of **34** weeks not including examinations and holidays.

The school year in the theological schools tends to be shorter than that in colleges and universities, in the case of schools which are not parts of universities. For the forty-five accredited theological schools, the median year is **33** weeks; one-fourth have a year of **34** weeks or longer, and one-fourth have a year of **30** weeks or less. The figures furnished in the schedules probably include holidays and examinations, but it cannot be stated with certainty that this is the case.

The theological schools use several methods of dividing the school year. In summary, **18** use the quarter system, and **27** use the semester system. In those using the quarter system, it is customary to have three quarters of approximately even length; but one school uses four quarters of eight weeks each, exclusive of a summer school quarter; another school has three quarters of **13**, **5**, and **13** weeks, respectively, the short term being used as a winter period of intensive study into which ministers are

especially invited for graduate study. As would be expected, all schools using the semester system, divide the year into two semesters. Four schools have summer sessions.

Further details are shown in Table XIII and Table XIV.

TABLE XIII. LENGTH AND DIVISION OF THE SCHOOL YEAR,
IN WEEKS
45 schools reporting

	Quarters				Semesters		Summer School (Only 4 schools)	Total Year (Excluding summer school)
	1	2	3	4*	1	2		
High.....	13	12	13	8	20	19	Total of 40; average of 10	39
Q ₃	12	11	11	8	17	17		34
Median....	11	11	11	8	16	16		33
Q ₁	11	10	11	8	15	15		30
Low.....	8	5	8	8	12	12		24

*In only one instance was a fourth quarter included (outside of summer school quarter).

Table XIV shows the number of schools using any given number of weeks in a quarter, a semester, or summer school; and the

TABLE XIV. DISTRIBUTION OF SCHOOLS BY LENGTH OF YEAR
AND ITS DIVISIONS
45 schools reporting

No. of weeks	Quarters				Semesters		Summer School	No. of weeks	Total Year
	1	2	3	4	1	2			
20					1	0		39	1
19					0	1		38	0
18					3	4		37	0
17					6	3		36	4
16					8	11		35	4
15					5	5		34	5
14					0	2		33	11
13	2		1		2	0		32	8
12	6	4	2		2	1	2	31	1
11	8	9	13				1	30	7
10	1	3	1				0	29	1
9	0	0	0				0	28	2
8	1	1	1	1			0	27	0
7		0					0	26	0
6		0					0	25	0
5		1					1	24	1
Total...	18	18	18	1	27	27	4	Total...	45

last two columns show the number of schools having a total school year of each given number of weeks.

CURRICULUM

Schedule 3 of the forms used by the Commission relates to curriculum. The picture presented by the information submitted to the Commission through this schedule is so intricate as to merit a special study. The Commission has carefully considered the curriculum of each individual school, and the visitors have taken up particular phases of the curriculum problem during and after the visits of inspection. But because of the intricacy of the situation in all accredited theological schools as a whole, no analysis of this schedule is attempted in this paper.

FACULTY

Average faculty size. In Table XV may be seen the average size of faculty in the accredited theological schools.

TABLE XV. AVERAGE FACULTY SIZE
45 schools reporting

	Total in Faculty	Full-time	Part-time
High.....	33	24	15
Q ₃	23	10	6
Median.....	11	8	3
Q ₁	9	6	1
Low.....	5	4	0
Totals.....	577	398	179

Distribution of faculty size. Table XVI shows the distribution of faculty size. It should be read as follows: one school had a total faculty of 33, one had a total faculty between 27 and 29, etc., until the second column has been read; then: one school had between 24 and 26 full-time members in its faculty, one had between 21 and 23 full-time members in its faculty, etc., until the third column has been read; then: one school had between 15 and 17 part-time members in its faculty, etc.

TABLE XVI. DISTRIBUTION OF FACULTY SIZE
45 schools reporting

Number	Total in Faculty	Full-time	Part-time
33	1	..	..
30-32	0	..	..
27-29	1	..	..
24-26	1	1	..
21-23	3	1	..
18-20	1	1	..
15-17	6	1	1
12-14	7	2	1
9-11	15	14	3
6-8	9	18	7
3-5	1	7	15
0-2	..	..	18

Salaries. The descriptions of salaries paid are put in such terms as to make tabulation difficult and not altogether satisfactory.

As for administrative officers, we can only report highest salaries paid in individual schools, as follows:

TABLE XVII. HIGHEST SALARIES PAID
ADMINISTRATIVE OFFICERS
16 schools reporting

High.....	\$10,000
Q ₃	5,400
Median.....	5,000
Q ₁	4,000
Low.....	3,400

Since this is for only 16 schools, and since only the highest salary paid in each of these schools to an administrative officer is included, one cannot be sure that he gets here a true picture of salaries paid to administrative officers.

As for the teaching staff, the figures are put in terms of the salary scale, from lowest pay to highest pay. Table XVIII gives the details. All ranks are included, from instructor to professor.

In the median school, the president (or dean where he is the principal administrative officer) receives \$5,000 a year as salary; and the teaching staff is on a scale ranging from \$2,400 to \$3,750. One-half the schools pay the president or dean from \$4,000 to \$5,400, and have a salary scale for the teaching staff ranging from

\$1,500 to \$3,000 at the low end of the scale, up to \$3,150 to \$5,400 at the upper end of the scale.

TABLE XVIII. RANGE IN THE SALARY SCALE OF
TEACHING STAFF
40 schools reporting

	Lowest	Highest
High.....	\$4,750	\$7,500
Q ₃	3,000	5,400
Median.....	2,400	3,750
Q ₁	1,500	3,150
Low.....	50	2,320

Individual faculty members. Schedule 13, filled out by individual faculty members, provides a body of data from which a number of objective studies are possible. For present purposes we have selected three of these areas, viz., (1) graduate study by faculty members after the A.B., as one index of the investment which these persons have made in their own preparation for teaching; (2) books and articles written by faculty members, as one indication of the contribution being made by theological faculties, through writing and publishing; and (3) the teaching load carried.

Graduate study. The average faculty member has spent 38 months in graduate study after earning his first college degree, which is ordinarily the A.B. In many cases, apparently a majority, he has earned the B.D., or some other first theological degree. Assuming eight months to the theological-school year, and three years in residence for the B.D., 24 of these months would be spent in general preparation for the ministry, leaving 14 months or approaching two years more, in some other form of graduate study. That is to say, the average faculty member has spent nearly five years in graduate study after college.

We do not know what significance there is in the fact that of 443 faculty members reporting, so many have not earned a first theological degree, but have gone on to some other degree. In some instances it is accounted for by the fact that men were graduated when theological schools were not conferring degrees. In other cases it is probable that these men, in their own student careers, began to specialize early, without taking the full course of work in preparation for a parish ministry.

Table XIX gives details regarding time spent in graduate study; and Table XX shows the degrees earned by faculty members. This Association, by the wording of its standards, regards the degrees held by faculty members as being of minor importance in comparison with other measures of faculty competence, but the data are presented to show the extent to which teachers in theological schools have, themselves, proceeded to earn advanced degrees.

TABLE XIX. MONTHS SPENT IN GRADUATE STUDY
BY FACULTY MEMBERS

Number of persons reporting, 343

Number of months of graduate study	Number of professors having studied this number of months
Over (1)	3
90-99	3
80-89	8
70-79	14
60-69	31
50-59	64
40-49	82
30-39	60
20-29	49
10-19	10
0- 9 (2)	19
	343

Total number of months studied—12,922

Average number of months of graduate study per professor—37.673

(1) These numbers are actually 100, 108, and 120.

(2) Three of these are zero.

TABLE XX. DEGREES EARNED BY MEMBERS OF
THEOLOGICAL FACULTIES (1)

Number of persons reporting, 443

Degrees earned		Number of professors earning them
(1)	A.B. (2)	381
	B.S.	10
	Ph.B.	11
	B.R.E.	2
	B.D. (3)	230
	Th.B.	11
	S.T.B.	39
	Th.M.	27
	S.T.M.	24
	M.A. (4)	228
	S.T.D.	6
	Th.D.	30
	D.D.	6
	Ph.D. (5)	185
	Others (6)	39
	Total	1224

(1) Some men attended undergraduate schools not giving degrees at that time. Others received private instruction.

(2) 10 of these men held 2 such degrees.

1 of these men held 3 such degrees.

(3) 4 of these men held 2 such degrees.

(4) 6 of these men held 2 such degrees.

(5) 7 of these men held 2 such degrees.

(6) These were, specifically:

M. S. ....5	B.L.I. ....1	Ph.M. ....1	B.Mus.Ed. ....1
B.Litt. ....3	M.S.T. ....1	L.T.C.M. ....1	M.Mus.Ed. ....1
Mus.B. ....3	D.Litt. ....1	LL.B. ....1	Pharm.B. ....1
Lic.Theol. ....3	B.H.L. ....1	D.C.L. ....1	Th.B. ....1
M.D. ....2	M.R.E. ....1	B.M. ....1	B.P.E. ....1
B.L. ....2	B.E. ....1	A.M.L.S. ....1	
E.M. ....2	M.E. ....1	M.F. ....1	Total ....39

The average number of degrees held by each faculty member was 2.763.

Publications. Schedule 13 asks for a listing of books and articles published by individual faculty members, during the last five years. Schedules were submitted by 454 persons, and of these 399 reported as to books published, and 294 as to articles published, within the five year period.

Of the 399 persons who reported as to books, 175 or nearly 44 per cent had written no books within the five year period. One hundred and one persons had written one each, fifty-three had written two books each, thirty-two had written three each; etc. Details are shown in Table XXI.

TABLE XXI. BOOKS PUBLISHED BY FACULTY MEMBERS
IN THE LAST FIVE YEARS
Number of persons reporting, 399

Number of books	Number of professors writing that number of books	Total number of books written by these professors
Over*	2	19
7	1	7
6	3	18
5	14	70
4	18	72
3	32	96
2	53	106
1	101	101
0	175	0
Totals.....	399 writers	489 books

Average books per writer—1.226

*These 2 numbers were 13 and 16. However, some of these books were textbooks, written in collaboration by two men.

In the matter of published articles, the figures which can be given do not fully represent what has actually been done by fac-

TABLE XXII. ARTICLES PUBLISHED BY FACULTY MEMBERS
IN THE LAST FIVE YEARS
Number of persons reporting, 294

Number of articles	Number of professors	Total number of articles written by these professors
21-25	5	116
11-20	10	160
10	3	30
9	2	18
8	5	40
7	9	63
6	8	48
5	19	95
4	23	92
3	26	78
2	29	58
1	37	37
0	132	0
Totals.....	308 writers	835 articles written

Average articles per writer—2.711

ulty members, for more than fifty reported they had written articles "too numerous to list," but obviously it is impossible to include information given in that fashion. One hundred thirty-two reported no articles written. Table XXII gives details.

When one considers the matter of literary and scholarly productivity in theological faculties from the standpoint of the individual, the picture is that of a man who has written one book in the last five years and has—shall we say—another in preparation; and has written two or three articles for journals which publish substantial material. Actually, of course, there is no "average" professor except in statistics; some men are not writing at all, while others are prolific. It may deserve mention that the statistician found the large majority of books being written by the less prolific writers, while the reverse is true in the case of the articles.

When one considers the productivity of these theological faculties as a whole, the picture is that of 489 books and 835 articles published in the last five years. No attempt whatever is made to estimate the value of these contributions as a whole; but among them one instantly recognizes many which have already taken their place as substantial additions to the literature of religion.

Teaching load. The standards of the Association state that "a weekly teaching load of more than twelve hours per instructor shall be considered as endangering educational efficiency." The average teaching load in accredited theological schools is slightly less than eight hours per week, with only 42 out of 336 persons reporting, carrying a load of twelve hours or more per week. During the procedures connected with accrediting, the Commission has ordinarily called attention in some manner to individual teaching loads of more than twelve hours. In some instances where teaching loads were heavy throughout a faculty, this has been one of the factors influencing the Commission toward an unfavorable vote. But frequently a heavy teaching load was found to be a temporary condition, arising for example out of sabbatic leave, illness or death in the faculty, and so on.

After careful examination of all the individual faculty schedules, but without any actual tabulations as a basis, one is tempted

to believe that the younger faculty members and those of "lower" rank in the faculty, are given teaching loads heavier than those given to older faculty members and those of professors' ranking. Insofar as this may be true, is the practice fair either to the young instructor or to the students?

In accredited schools it is common to have a gentleman's agreement, if not a rule, that teaching loads shall not exceed twelve hours, and frequently the maximum figure is smaller. The teaching load of administrative officers, such as presidents, principals, deans, etc., is usually adjusted in view of the demands on time arising out of administrative duties.

Table XXIII shows details regarding the teaching load as carried within accredited theological schools.

TABLE XXIII. TEACHING LOAD OF FACULTY MEMBERS
Number of persons reporting, 336

Average number of hours taught per week*	Professors teaching this number of hours
18 & 18.5	2
17 & 17.5	0
16 & 16.5	4
15 & 15.5	4
14 & 14.5	3
13 & 13.5	17
12 & 12.5	12
11 & 11.5	22
10 & 10.5	32
9 & 9.5	37
8 & 8.5	61
7 & 7.5	42
6 & 6.5	32
5 & 5.5	18
4 & 4.5	17
3 & 3.5	9
2 & 2.5	18
1 & 1.5	6
	336

Average teaching load is 7.937 hours per week.

*Excluding summer school.

LIBRARY

Holdings. The accredited schools report a total of 2,022,000 books in their libraries, 600,000 pamphlets, and 4,600 periodicals.

TABLE XXIV. AVERAGE LIBRARY HOLDINGS
43 schools reporting

	Books	Periodicals
High.....	186,772	412
Q ₃	69,066	136
Median.....	35,000	67
Q ₁	25,354	40
Low.....	7,076	12

The next Table shows the distribution of library size, as found in accredited theological schools.

TABLE XXV. DISTRIBUTION OF LIBRARY SIZE
43 schools reporting

Books		PERIODICALS	
No. of books	No. schools	No. periodicals	No. schools
100,001-200,000	4	401-450	1
90,001-100,000	1	351-400	0
80,001- 90,000	0	301-350	0
70,001- 80,000	3	251-300	5
60,001- 70,000	3	201-250	2
50,001- 60,000	3	151-200	2
40,001- 50,000	6	101-150	6
30,001- 40,000	7	51-100	11
20,001- 30,000	9	1- 50	16
10,001- 20,000	4		
1- 10,000	3		

Library purchases.

TABLE XXVI. MEDIAN EXPENDITURES FOR
LIBRARY PURCHASES
40 schools reporting

Year	Total Purchases	Books	Periodicals
1935-6.....	\$1150	\$800	\$129
1934-5.....	1048	800	129
1933-4.....	1014	750	146
1932-3.....	1242	950	147
1931-2.....	1280	900	150

TABLE XXVII. DISTRIBUTION OF TOTAL LIBRARY PURCHASES
BY SCHOOLS
40 schools reporting

	1931-2	1932-3	1933-4	1934-5	1935-6
\$8100	.....	1	1	0	.....
7600-8099	.....	.....	.....	1	.....
7100-7599	.....	.....	.....	.....	.....
6600-7099	.....	.....	.....	.....	.....
6100-6599	.....	.....	.....	.....	.....
5600-6099	.....	.....	.....	.....	.....
5100-5599	1	1	1	0	.....
4600-5099	2	0	0	0	.....
4100-4599	1	2	1	1	1
3600-4099	2	2	1	3	4
3100-3599	2	1	0	0	0
2600-3099	1	0	1	2	3
2100-2599	2	4	3	2	2
Q ₃ 1600-2099	6	6	3	2	2
Med. 1100-1599	5	5	7	8	9
Q ₁ 600-1099	10	7	9	9	6
100- 599	8	10	10	12	13
Below	.....	1	3	.....	.....
Total Expenditures..	\$68,400	\$65,700	\$58,200	\$60,000	\$56,700

The median theological school has 35,000 books in its library, and receives 67 periodicals. Its expenditures for library purchases dropped from \$1280 in 1931-2, to \$1014 in 1933-4; but recovered to \$1150 in 1935-6.

FINANCES AND PROPERTY VALUE

Most of the accredited theological schools are able to furnish a clear account of their financial position and property values. For various reasons, not all are able to do so; and in each such instance, the Commission has secured information by a type of inquiry different from that used in the case of schools which could furnish the information in terms of the schedules used by the Commission. That is to say, in every instance the Commission has carefully examined the financial position of schools asking to be accredited, and has been satisfied that the items of the standards relating to finances are being met; but the Commission does not have identical items of information regarding finances and property values for all accredited schools. There-

fore the summary statements hold true only for those schools which could furnish the particular data being reported upon.

A summary. Accredited theological schools (37) carry on their work in plants the total value of which is \$29,438,634. The median school has a plant whose value is approximately a half million dollars.

Whatever the depression may mean in other respects, it seems significant that the book value of income-producing investments owned by these schools (35) has risen almost steadily from \$52,708,882 in 1932, to \$57,546,825 in 1936. However, the income from investments has declined both in amount and in rate during those same years. The total income from investments in 1931-2 was \$2,543,071, and in 1935-6 was \$2,356,194. The average percentage rate of income decreased nearly one per cent, from 4.824% in 1931-2 to 4.094% in 1935-6. In 1935-6 the median school held investments valued at \$920,000; and received an income from these investments of \$32,257.

Theological schools receive other income besides that upon investment. The proportions vary greatly from school to school, but the total income from all sources, for 37 schools, decreased from \$4,387,259 in 1931-2, to \$3,955,017 in 1935-6. Expenditures were trimmed, but not rapidly enough to keep within falling income; and as a result, the accredited schools considered as a whole (37) ran deficits every year from 1931-2 to 1935-6; in 1933-4, the deficit for these schools as a whole being a little more than one million dollars. Thus on the whole, for the years and schools reported, expenditure has exceeded income. However, the schools in the upper income brackets have tended to keep expenditures under the income; and in the schools falling in the lowest income group, there has been a steady decrease in expenditure accompanied by a slight increase in income. It is the "average" schools which tend most to run into debt, especially those schools around the median and the first quartile.

Debt mounted steadily from 1931-2 to 1934-5 when it totaled \$2,147,549 for 39 schools. The total debt decreased slightly in 1935-6, as did the debt of the median school. Usually these debts are not owed to persons or groups outside the school, though there are exceptions; ordinarily the "debt" means that inroads

in some form upon the principal have been made, and resources for the future are cut down by that much.

The following Tables give fuller data on property values, income and expenditure, income-producing endowment and income therefrom, and debts.

TABLE XXVIII. TOTAL VALUE OF PLANT

37 schools reporting*

1. Distribution

2. Averages

Number of schools	Total value of plant		
1	\$3,000,000 and above	High.....	\$ 5,000,491
3	2,000,000 to \$2,999,999	Q ₃	1,006,036
6	1,000,000 to 1,999,999	Median...	500,000
0	900,000 to 999,999	Q ₁	348,502
1	800,000 to 899,999	Low.....	35,354
3	700,000 to 799,999	Total.....	\$29,438,634
0	600,000 to 699,999		
5	500,000 to 599,999		
6	400,000 to 499,999		
5	300,000 to 399,999		
1	200,000 to 299,999		
5	100,000 to 199,999		
1	0 to 99,999		

*Many schools were an integral part of a university and could not report separate figures.

TABLE XXIX. TOTAL INCOME AND EXPENDITURES

37 schools reporting

1. Income

	1931-2*	1932-3	1933-4	1934-5	1935-6
High.....	\$640,595	\$599,932	\$570,246	\$526,947	\$528,959
Q ₃	156,802	132,581	128,211	166,631	163,977
Median.....	78,210	72,486	62,975	63,685	64,094
Q ₁	43,230	37,388	39,023	35,970	36,818
Low.....	23,246	18,678	18,110	19,220	19,294
Total.....	\$4,387,259	\$3,958,051	\$3,783,159	\$4,035,314	\$3,955,017

2. Expenditures

	1931-2*	1932-3	1933-4	1934-5	1935-6
High.....	\$659,526	\$566,637	\$548,935	\$523,493	\$536,135
Q ₃	165,465	137,211	154,027	164,289	180,000
Median.....	78,363	75,267	66,032	68,783	68,011
Q ₁	55,964	44,419	42,485	39,674	42,105
Low.....	25,207	22,805	20,215	20,963	18,373
Total.....	\$4,626,593	\$4,170,051	\$3,942,698	\$4,076,323	\$4,026,258

*1 school did not report income or expenditures for this year.

TABLE XXX. DISTRIBUTION OF INCOME AND EXPENDITURES, BY SCHOOLS

37 schools reporting

Intervals	1931-2*		1932-3		1933-4		1934-5		1935-6	
	Inc.	Ex.	Inc.	Ex.	Inc.	Ex.	Inc.	Ex.	Inc.	Ex.
\$300,000 and over.....	3	3	1	1	1	1	2	2	1	1
200,000-299,999.....	3	3	5	5	3	3	3	2	4	4
100,000-199,999.....	7	9	6	8	9	9	9	10	8	8
90,000- 99,999.....	1	1	1	2	1	6	0	3	1	2
80,000- 89,999.....	1	1	1	1	1	0	1	0	0	3
70,000- 79,999.....	5	5	5	5	1	0	2	1	1	0
60,000- 69,999.....	1	1	4	2	3	5	3	4	7	4
50,000- 59,999.....	4	5	1	3	4	2	4	1	3	3
40,000- 49,999.....	5	2	3	3	4	5	2	4	0	4
30,000- 39,999.....	3	3	3	4	4	4	4	7	7	5
20,000- 29,999.....	3	3	5	3	5	4	6	3	4	2
10,000- 19,999.....	0	0	2	0	1	0	1	0	1	1

*For this year, 1 school did not report income or expenditure.

TABLE XXXI. BOOK VALUES OF INCOME-PRODUCING ENDOWMENT AND INCOME THEREFROM

35 schools reporting

1. Book value of income-producing endowment

	1931-2*	1932-3	1933-4	1934-5	1935-6
High.....	\$8,865,319	\$8,953,175	\$8,944,128	\$8,749,058	\$8,577,070
Q ₃	1,986,008	1,948,110	2,548,802	2,537,563	2,545,700
Median....	827,075	826,004	832,843	920,000	920,000
Q ₁	475,000	475,000	475,000	485,325	538,346
Low.....	157,343	159,477	162,580	156,289	161,088
Total....	\$52,708,882	\$54,050,459	\$57,416,613	\$56,592,160	\$57,546,825

2. Book value of income

	1931-2*	1932-3	1933-4	1934-5	1935-6
High.....	\$437,386	\$392,000	\$391,000	\$373,558	\$367,321
Q ₃	92,809	89,760	87,770	97,862	86,101
Median.....	45,015	40,327	31,107	34,238	32,257
Q ₁	22,568	16,603	16,155	16,805	17,932
Low.....	5,707	3,989	3,135	2,869	6,998
Total.....	\$2,543,071	\$2,402,294	\$2,324,754	\$2,372,903	\$2,356,194

3. Average percentage rate of income

1931-2*	1932-3	1933-4	1934-5	1935-6
4.824%	4.444%	4.048%	4.192%	4.094%

*3 schools submitted no figures for this year.

TABLE XXXII. DEBTS

39 schools reporting*

	1931-2 (1)	1932-3 (2)	1933-4	1934-5	1935-6
High.....	\$ 650,000	\$ 622,000	\$ 585,000	\$ 572,000	\$ 529,000
Q ₃	43,000	105,903	103,007	185,597	182,770
Median.....	20,000	19,000	21,844	27,539	27,215
Q ₁	13,433	10,000	10,071	10,319	10,300
Low.....	4,629	5,367	5,563	2,000	75
Total.....	\$1,498,069	\$1,682,375	\$1,862,160	\$2,147,549	\$2,023,393

*Of these, there were 22 schools each year that reported no debts. The above figures are for **only those schools reporting debts**.

(1) Only 37 schools reported figures for this year.

(2) Only 38 schools reported figures for this year.

COST PER STUDENT

It is expensive to prepare persons for the ministry. The median school expended \$972 per student enrolled in 1931-2; trimmed its expenditure per student to \$776 by 1933-4; stepped up the cost in 1934-5 to \$858; and in 1935-6 dropped back to \$728. In the latter year the expenditure per student in all (26) schools ranged from the low of \$236 to the high of \$2188, with half the schools falling between \$458 and \$1460. Further details are shown in Tables XXXIII and XXXIV.

TABLE XXXIII. AVERAGE AMOUNTS EXPENDED PER STUDENT
27 schools reporting

	1931-2	1932-3	1933-4	1934-5	1935-6*
High.....	\$2464	\$2427	\$2216	\$2218	\$2188
Q ₃	1243	1218	1160	1283	1460
Median.....	972	817	776	858	728
Q ₁	500	467	491	563	458
Low.....	263	272	211	270	236

*Only 26 schools are reported for this year.

TABLE XXXIV. DISTRIBUTION OF AMOUNTS EXPENDED
PER STUDENT PER YEAR, BY SCHOOLS
27 schools reporting

	1931-2	1932-3	1933-4	1934-5	1935-6*
\$2000-\$2999.....	3	2	2	3	2
1000- 1999.....	10	8	8	9	9
900- 999.....	2	3	1	1	1
800- 899.....	0	1	2	1	0
700- 799.....	2	1	4	4	3
600- 699.....	2	4	1	1	3
500- 599.....	2	1	1	2	0
400- 499.....	3	4	3	3	4
300- 399.....	2	1	2	1	2
200- 299.....	1	2	3	2	2

*Only 26 schools reported for this year.

COST TO THE STUDENT

The cost *to* the student is a very different picture. Forty-three schools answer the question whether or not they charge tuition; 35 do not, and eight do. Five charged \$150 tuition, while three charged \$85, \$65, and \$52.50 respectively.

The median school charges \$170 per year for board, \$35 for room rent, and has other fees amounting to \$12; or a total of \$217 for these items.

Thus if a student actually paid the highest tuition fee, and paid for his room and board, and his other incidental fees, he would expend only \$367 per year.

Actually, to offset these costs, there are various forms of financial aid from church boards and from theological schools.

The high cost *per* student and the low cost *to* the student, are in striking contrast. Sincere men are divided in their interpretation of the meaning which should be given to these facts. But can there be any doubt that the accredited theological schools have a moral responsibility to continue what they have begun—the raising of standards of admission, of scholarship, and of graduation? It is difficult to avoid the conviction that any other course of action will not justify the theological schools in the eyes of the Church which has entrusted to us more than seventy-five million dollars to administer in the preparation of ministers of the Gospel.

TABLE XXXV. COSTS TO STUDENTS PER YEAR

23 schools reporting (1)

	Tuition. (2)	Board	Room	Others (3)
High.....	\$150	\$228	\$105	\$81
Q ₃	0	200	55	24
Median.....	0	170	35	12
Q ₁	0	144	0	8
Low.....	0	0	0	0

(1) Six other schools reported board and room rent in one sum. The total was \$1590, or an average of \$265 each.

Other schools reported variate room and board rates. For board, the totals for 6 schools were \$799-\$1025, or an average of \$130 minimum and \$171 maximum. For room rent, the totals for 8 schools were \$410-\$752, or an average of \$51 minimum and \$94 maximum. Some schools did not furnish board.

(2) Forty-three schools reported. Of these, 35 reported no tuition rates. Five charged \$150 tuition, while three charged \$85, \$65, and \$52.50, respectively.

(3) Does not include matriculation or graduation fees.

Respectfully submitted,

THE COMMISSION ON ACCREDITING
L. J. SHERRILL, *Chairman, 1936-38*

Louisville Presbyterian Seminary
Louisville, Kentucky

BULLETIN 13

July, 1938

THE ELEVENTH BIENNIAL MEETING
OF THE
AMERICAN ASSOCIATION
OF
THEOLOGICAL SCHOOLS



EMMANUEL COLLEGE IN VICTORIA UNIVERSITY
TORONTO, ONTARIO
June 13-15, 1938

Published at
LOUISVILLE, KENTUCKY, U.S.A.
1938

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COMMITTEES OF THE ASSOCIATION

For lists of the Committees of the Association, see last page of Bulletin.

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PROGRAM
 for the
 ELEVENTH BIENNIAL MEETING
 of the
 AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS
 EMMANUEL COLLEGE IN VICTORIA UNIVERSITY
 TORONTO, ONTARIO
 June 13-15, 1938

Monday, June 13, 10:00-12:00 Noon

Greetings PRINCIPAL RICHARD DAVIDSON
 Emmanuel College

Enrolment

Report of the Treasurer PROFESSOR A. R. WENTZ
 Lutheran Theological Seminary
 Gettysburg, Pennsylvania

Report of the Executive Secretary DEAN L. J. SHERRILL
 Louisville Presbyterian Seminary
 Louisville, Kentucky

Recommendation of Institutions for Membership
 —DEAN LUTHER A. WEIGLE
 Yale University Divinity School
 New Haven, Connecticut

Proposal of Amendment to the Constitution, Art. III, Parag. 2

Appointment of the Committee on Business and Findings

Announcements

Devotions DEAN JOHN LOWE
 Trinity College
 Toronto, Ontario

2:00-5:00 P. M.

Devotions DEAN THOMAS W. GRAHAM
 Oberlin Graduate School of Theology
 Oberlin, Ohio

“The Extension of Theological Education”

Report of the Committee on Extension

Theological Education PRESIDENT A. A. BROWN
 Drew University
 Madison, New Jersey

8:00-10:00 P. M.

Devotions PRESIDENT LARIMORE C. DENISE
Presbyterian Theological Seminary
Omaha, Nebraska

Presidential Address PRESIDENT A. A. BROWN
Drew University
Madison, New Jersey

"The Ecumenical Movement—Its
Latest Phase"—address by . . . REV. GEORGE C. PIDGEON, D.D.
Toronto, Ontario

"The Ecumenical Movement As It
Affects Theological Education"—
Address by PROF. WILLIAM ADAMS BROWN
Union Theological Seminary
New York City

Tuesday, June 14, 9:00-12:00 Noon

Devotions PRESIDENT J. A. McALLISTER
Evangelical Theological Seminary of Puerto Rico
Rio Piedras, Puerto Rico

Report of the Commission on Accrediting . . . DEAN L. J. SHERRILL
Louisville Presbyterian Seminary
Louisville, Kentucky

2:00-5:00 P. M.

Devotions DEAN A. ROGER KRATZ
Evangelical Theological School
Reading, Pennsylvania

Report of the Executive Committee

Report of the Committee on the Curriculum of
Theological Education DEAN S. J. CASE
University of Chicago Divinity School
Chicago, Illinois

8:00-10:00 P. M.

Devotions PROF. FRANK W. BEARE
Presbyterian College
Montreal, Quebec

Recruiting for the Ministry

“Recruiting for the Christian Ministry”

—PRINCIPAL F. SCOTT MACKENZIE
Presbyterian College
Montreal, Quebec

“Possibilities in a Co-operative

Approach to Recruiting” PROF. EDWIN E. AUBREY
University of Chicago Divinity School
Chicago, Illinois

Wednesday, June 15, 9:00-12:00 Noon

Devotions PRINCIPAL H. A. KENT
Queen's Theological College
Kingston, Ontario

Report of the Committee on Business and Findings

Report of the Committee on Standards of Admission

—DEAN L. J. SHERRILL
Louisville Presbyterian Seminary
Louisville, Kentucky

Supervision of the Training of Theological Students

—DR. H. N. MORSE
New York City

2:00-5:00 P. M.

Devotions DEAN E. H. ROBERTS
Princeton Theological Seminary
Princeton, New Jersey

“Problems of Financial Aid to Theological Students”

Report of the Committee on Scholarship

Aid and Student Subsidies PRESIDENT R. W. BARSTOW
Hartford Seminary Foundation
Hartford, Connecticut

“The Degree Mill Institutions As They

Affect Theological Education” DEAN C. E. ASHCRAFT
Bonebrake Theological Seminary
Dayton, Ohio

ASSOCIATION MEMBERSHIP*

Alfred University School of Theology, Alfred, N. Y.
Andover Newton Theological School, Newton Centre, Mass.
Asbury Theological Seminary, Wilmore, Ky.
Auburn Theological Seminary, Auburn, N. Y.
Augustana Theological Seminary, Rock Island, Ill.
Austin Presbyterian Theological Seminary, Austin, Texas

Bangor Theological Seminary, Bangor, Maine
Berkeley Baptist Divinity School, Berkeley, Calif.
Berkeley Divinity School, New Haven, Conn.
Bethany Biblical Seminary, Chicago, Ill.
Biblical Seminary in New York, New York, N. Y.
Bloomfield College and Seminary, Bloomfield, N. J.
Bonebrake Theological Seminary, Dayton, O.
Boston University School of Theology, Boston, Mass.

Candler School of Theology of Emory University, Emory University, Ga.
Chicago Lutheran Seminary, Maywood, Ill.
Chicago Theological Seminary, Chicago, Ill.
Church Divinity School of the Pacific, Berkeley, Calif.
Colgate-Rochester Divinity School, Rochester, N. Y.
College of the Bible, Lexington, Ky.
Columbia Theological Seminary, Decatur, Ga.
Crozer Theological Seminary, Chester, Pa.

Diocesan Theological College, Montreal, Que.
Divinity School of Kenyon College (Bexley Hall), Gambier, O.
Drew Theological Seminary, Madison, N. J.
Duke University School of Religion, Durham, N. C.

Eden Theological Seminary, Webster Groves, Mo.
Emmanuel College in Victoria University, Toronto, Ont.
Episcopal Theological School, Cambridge, Mass.
Evangelical Theological Seminary, Naperville, Ill.
Evangelical Seminary of Puerto Rico, Rio Piedras, Puerto Rico
Evangelical School of Theology, Reading, Pa.

*The list of schools which are members of the American Association of Theological Schools is not identical with the list of schools accredited by the Association's Commission on Accrediting. The list of accredited theological schools is reported in Bulletin 12, June 30, 1938.

Gammon Theological Seminary, Atlanta, Ga.
 Garrett Biblical Institute, Evanston, Ill.
 General Theological Seminary, New York, N. Y.
 Hamma Divinity School, Springfield, O.
 Hartford Seminary Foundation, Hartford, Conn.
 Harvard Divinity School, Cambridge, Mass.
 Howard University School of Religion, Washington, D. C.
 Iliff School of Theology, Denver, Colo.
 Johnson C. Smith University, School of Theology, Charlotte, N.C.
 Knox College, Toronto, Ont.
 Louisville Presbyterian Seminary, Louisville, Ky.
 Lutheran Theological Seminary, Gettysburg, Pa.
 Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
 McMaster University, Faculty of Theology, Hamilton, Ont.
 Meadville Theological School, Chicago, Ill.
 Mission House, Plymouth, Wisc.
 Moravian College and Theological Seminary, Bethlehem, Pa.
 New Brunswick Theological Seminary, New Brunswick, N. J.
 New-Church Theological School, Cambridge, Mass.
 Oberlin Graduate School of Theology, Oberlin, O.
 Pacific School of Religion, Berkeley, Calif.
 Pacific Unitarian School for the Ministry, Berkeley, Calif.
 Pine Hill Divinity School, Halifax, Nova Scotia
 Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
 Presbyterian Theological College, Montreal, Que.
 Presbyterian Theological Seminary, Chicago, Ill.
 Presbyterian Theological Seminary, Omaha, Neb.
 Princeton Theological Seminary, Princeton, N. J.
 Queen's Theological College, Kingston, Ont.
 St. John's College, Winnipeg, Manitoba
 San Francisco Theological Seminary, San Anselmo, Calif.
 Seabury-Western Theological Seminary, Evanston, Ill.
 Southern Baptist Theological Seminary, Louisville, Ky.
 Southern Methodist University, School of Theology, Dallas, Texas
 Temple University School of Theology, Philadelphia, Pa.
 Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

Trinity College, Toronto, Ont.

Tufts College School of Religion, Tufts College, Medford, Mass.

Union Theological College, Vancouver, B. C.

Union Theological Seminary, New York, N. Y.

Union Theological Seminary, Richmond, Va.

University of Chicago Divinity School, Chicago, Ill.

University of Dubuque, Theological School, Dubuque, Iowa

Vanderbilt University, School of Religion, Nashville, Tenn.

Western Theological Seminary, Holland, Mich.

Western Theological Seminary, Pittsburgh, Pa.

Westminster Theological Seminary, Westminster, Md.

Yale University, Divinity School, New Haven, Conn.

REGISTRATIONS

*At the Eleventh Meeting of the American Association of
Theological Schools*

Toronto, Ontario, June 13-14-15, 1938

Andover-Newton Theological Seminary

E. C. Herrick

Auburn Theological Seminary

P. S. Heath

Augustana College and Theological Seminary

P. A. Mattson

Bangor Theological Seminary

Harry Trust

Bethany Biblical Seminary

William Beahm

Bexley Hall

C. C. Roach

Biblical Seminary in New York

W. W. White

H. T. Kuist

Bonebrake Theological Seminary

C. E. Ashcraft

Candler School of Theology, Emory University

H. B. Trimble

Chicago Theological Seminary

A. C. McGiffert, Jr.

Colgate-Rochester Divinity School

G. B. Ewell

Columbia Theological Seminary

J. McD. Richards

Crane Theological Seminary

R. E. Wolfe

Crozer Theological Seminary

I. G. Matthews

Drew University School of Religion
Arlo Ayres Brown
J. V. Thompson

Duke University School of Religion
Harvie Branscomb

Emmanuel College, Toronto
E. W. Wallace
Richard Davidson
J. H. Michael
F. W. Langford
K. H. Cousland
A. J. Johnston
G. A. McMullen

Episcopal Theological School, Cambridge, Mass.
J. A. Muller

Evangelical School of Theology, Reading, Pa.
A. R. Kratz

Evangelical Theological Seminary of Puerto Rico
J. A. McAllister

Federal Council of Churches
Seward Hiltner

Gammon Theological Seminary, Atlanta, Ga.
W. J. King

Garrett Biblical Institute
Horace G. Smith

Hamma Divinity School
L. H. Larimer
E. E. Flack

Hartford Seminary Foundation
R. W. Barstow
R. H. Pitter
Elmer J. Cook

Harvard Theological School
J. A. C. Fagginger Auer

Iliff School of Theology
William H. Bernhardt

Knox College, Toronto
T. Eakin

Louisville Presbyterian Seminary
L. J. Sherrill

Lutheran Theological Seminary, Gettysburg, Pa.
A. R. Wentz
H. C. Alleman

Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
Luther D. Reed

McMaster University, Hamilton, Ont.
H. P. Whidden
G. P. Gilmour
H. N. Parker

Moravian College and Theological Seminary
W. V. Moses

New Brunswick Theological Seminary
M. J. Hoffman

New-Church Theological School, Cambridge
F. H. Blackmer

Oberlin Graduate School of Theology
T. W. Graham

Pittsburgh-Xenia Theological Seminary
John McNaugher

Presbyterian Board of National Missions
H. N. Morse

Presbyterian College, Montreal
F. S. Mackenzie
F. W. Beare

Presbyterian Theological Seminary, Chicago, Ill.
O. R. Sellers

Presbyterian Theological Seminary, Omaha, Nebr.
L. C. Denise

Princeton Theological Seminary
E. H. Roberts

Queen's Theological College, Kingston, Ont.
H. A. Kent
J. R. Watts
J. M. Shaw
S. M. Gilmour

Southern Baptist Theological Seminary
W. O. Carver

Southern Methodist University, School of Theology
E. B. Hawk

Temple University School of Theology
G. Floyd Zimmerman

The College of the Bible, Lexington, Ky.
C. L. Pyatt

Trinity College, Toronto
F. H. Cosgrave
John Lowe
K. C. Evans

Union College, Vancouver
J. G. Brown

Union Theological Seminary, New York
W. A. Brown

Union Theological Seminary, Richmond, Va.
B. R. Lacy

University of Chicago Divinity School
S. J. Case
E. E. Aubrey

Vanderbilt University School of Theology
Lee Umphrey

Western Theological Seminary, Pittsburgh, Pa.
John W. Bowman

Yale Divinity School
L. A. Weigle

ACTIONS TAKEN BY THE ASSOCIATION

1. The President appointed:

Committee to Nominate Officers:

Professor A. C. McGiffert, Jr., Professor F. W. Langford, Professor J. A. Muller.

Committee on Business and Findings:

President B. R. Lacy, Dean John Lowe, President W. J. King, President John McNaugher, President E. C. Herrick, Dean L. H. Larimer, Dr. C. L. Pyatt, Principal F. S. Mackenzie, Dean E. B. Hawk, Professor W. H. Bernhardt, Professor O. R. Sellers, Dean A. R. Kratz, President Harry Trust.

2. The Report of the Treasurer was received and the report of the auditors was adopted.

3. The Report of the Executive Secretary was received and ordered to be filed.

4. The Report of the Executive Committee (see page 24) was received and adopted.

5. After formal notice of its proposal had been duly given, and upon recommendation of the Executive Committee, the Association voted to amend Article III, paragraph 2, of the Constitution of the American Association of Theological Schools by adding the following sentence:

"The Executive Committee shall have power to admit institutions to provisional membership until formal election at the next subsequent meeting of the Association."

6. The Report of the Committee on Extension Theological Education was received and ordered to be filed.

7. The Report of the Commission on Accrediting was received. In connection with this report it was voted that "the Report of the Commission on Accrediting" and "A Partial Summary of 45 Accredited Theological Schools" be published as a separate bulletin of the Association, in addition to the publication of the regular biennial bulletin; and that this be given wide circulation.

8. It was voted that the Executive Secretary be directed to prepare a pattern map for each accredited institution, representing its standing in relation to the average and in relation to

the one with the highest rating, and that each institution be sent its own pattern map.

9. It was voted that the Commission on Accrediting be directed to serve also as a committee to bring to succeeding meetings of the Association any recommendations for the revision or extension of the standards of the Association.

10. The Report of the Committee on Nomination of Officers was adopted, and the officers nominated were declared elected.

11. The Report of the Committee on the Curriculum of Theological Education was received and ordered to be filed.

12. In connection with the addresses on recruiting for the ministry, it was voted that the preparing of a monograph on the claims of the Christian ministry, including a survey of the need for more ministerial candidates, be referred to the Executive Committee for study.

13. It was voted that the Executive Secretary take up with the Federal Council of Churches the matter of having the Preaching Mission to the colleges present the claims of the Christian ministry.

14. The Report of the Committee on Business and Findings was received and adopted.

15. The Report of the Committee on Standards of Admission was received, and its recommendations amended and adopted.

16. In connection with the Report of the Committee on Standards of Admission it was voted that the Executive Secretary be authorized to communicate with colleges calling their attention to the Report of the Committee on Standards of Admission and giving them permission to use any part of the report in their college publications, if they so desire.

17. The Report of the Committee on Scholarship Aid and Student Subsidy was adopted in principle and the Committee was continued.

18. On recommendation of the Executive Committee, fifteen schools were received into membership in the Association (see page 24.)

19. It was voted that the address delivered by Dean C. E. Ashcraft on "The Degree-Mill Institutions As They Affect Theological Education," be referred to the Executive Committee with power to publish such items as they may deem wise.

20. A special auditing committee presented a report in connection with the accounts of Dean L. J. Sherrill, Executive Secretary of the Association. It was voted that the report be received and filed.

21. It was voted to adopt the recommendation of the Executive Committee, that the invitation from the College of the Bible, Lexington, Kentucky, to hold the 1940 meeting of the American Association of Theological Schools in that institution be accepted.

The President's Address

THE NEXT STEPS IN THEOLOGICAL EDUCATION

PRESIDENT ARLO AYRES BROWN

The speaker will make no attempt to assume the role of a prophet. He is convinced that the only way in which one may gain a reputation as a prophet in the sense of foretelling is to predict often. Occasionally one may guess right and the errors may be forgotten. But I am interested in trying to look ahead so far as my own institution is concerned in the light of what this Association has brought out concerning theological achievements, failures and trends. Every educational administrator must try to see into the future and I am indulging in a pastime which is a regular habit with many if not all who are in this company.

Much has been accomplished for theological education in America within recent years. "The Study of Theological Education" in America, financed by Mr. Rockefeller but sponsored and guided by this Association, proved to be revealing, encouraging and disturbing. It laid the foundations upon which we are trying to build a better structure and one which may be improved from year to year. It revealed the excellent features of many schools but disturbed us with the conclusion that for the churches as a whole the educational standards are not going up, that we have far too many weak churches which try to support too many untrained ministers who in turn keep the churches weak and thus the vicious circle is completed.

But the study itself was an activity of an on-going movement for the improvement of the conditions which it discovered and described for us. A degree of cooperation through the agency of this Association has been achieved which would have been unthinkable to many of us ten or more years ago. Theological differences have played no important role in this constructive movement. Conservatives, Middle-of-the-Roaders, and Liberals have cooperated together enthusiastically and I believe that the results have been gratifying and encouraging to all.

Jesus stated an age-old truth when He said to His disciples, "Others have labored and ye are entered into their labor." The progress made in the last four to eight years would not have been

possible without the pioneering of preceding years, and we are greatly indebted to Dr. William Adams Brown, President Richards, and others for getting this Association into a position from which it could move forward. Much credit is due to Dean Weigle, long time chairman of the Executive Committee, and to Dr. Wentz and others who have labored, but the greatest credit must go to the one who has been our Executive Secretary for the past four years, Dean Sherrill.

How he could accomplish so much on marginal time while carrying with eminent success the duties of the deanship in his own theological school is beyond my ability to explain. It has been a miracle to his colleagues on the Executive Committee and the Accrediting Commission of this Association. Some men have a capacity for details without the far look; others can appreciate keenly what is within the range of their own interests or in harmony with their own point of view but see little to praise in the work of those who have a different point of view. Dean Sherrill has high educational standards, but he has also warm appreciation for those who try, and a discriminating mind which appreciates progress even when a school fails to achieve all the standards of the Association. I speak for you in saying that it would have been ideal for the Association if Dean Sherrill could have prolonged his years in the office of Executive Secretary, but we are grateful to him for the service which he has rendered and we expect to lean upon him for counsel and other help in the years to come.

I will try not to trespass upon the ground which has been covered by his report as Executive Secretary, but if we should without collusion refer to some of the same subjects which seem to us to be of major importance, I hope you will not object to the duplication.

The study entitled "The Education of American Ministers" brought out many disturbing facts. Among these is the fact that we have not only too many weak churches, but also too many weak, incompetent and untrained ministers. This was not news but it was a challenge. Is it necessary for us to keep on feeding the stream of incompetent ministerial talent? Some theological seminaries have failed to note that the world has changed in several particulars since the World War and that it has done some changing since the worldwide depression of 1929 and the years following. There is no dearth of candidates today for the min-

istry, for teaching, for law, or for any other profession. College trained young people in recent years have had a very hard time to find employment, and while this condition should improve, I personally cannot foresee a time when we will not be able to have enough college graduates available from which to select good prospects to man our churches. The denomination to which I belong used an untrained ministry with success one hundred and more years ago, but our governing body, the General Conference, has now raised the standards for our regularly ordained ministry to graduation from an accredited college, while our annual conferences to which all our regular ministers belong are in rapidly growing numbers requiring for full membership completion of theological training in an approved seminary preceded by four years of college work. It is our experience, as it must be yours, that as standards of a profession go up, better men seek to enter the profession, some of whom would not have been interested had the standards remained lower.

We find still in some seminaries of America what I found so generally in the seminaries of China, India, and other countries in 1931-32, a feeling that talented, well prepared men will not enter the ministry and hence that second or third rate men must be accepted and prepared for intellectual as well as spiritual leadership in the church. Drew felt that way in my own student days, 1904-07, but she changed her policy to the great profit of the church twenty-five years ago. A careful study of the intellectual resources and needs of a constituency should precede any change of policy lifting standards, but I am convinced that in not a few seminaries at home and abroad the time for change has been long overdue. But may I hasten to add that in mission lands as well as at home the standards are actually going up.

However, we will make a mistake if we over emphasize intellectual qualifications and minimize others. In the words of Jesus, "These things ought ye to have done and not to leave the other undone." Personal likeableness, to use a very untechnical word, broad and sensitive sympathies, imaginative faculties, gifts for preaching and teaching, resourcefulness and capacity for hard work, together with an experience of conscious fellowship with God which inspires every day's activities—these are just a few of the qualities to be sought in one who is to become a minister.

We need to give more attention to the cultural backgrounds of those who enter the ministry. A very large proportion of our

candidates come from the farm, from the homes of skilled laborers, from business and professional homes having low incomes. This is not new in the life of the church and has some advantages. Our ministers know from personal experience how their members live and how hard it is for them to make ends meet while giving to their children the advantages which they crave for them. But two things ought to be done in the light of this situation. We ought to be wise enough to make the ministry an attractive vocation to young men who have studied in the greatest universities, have traveled widely, have enjoyed excellent social advantages, and yet at the same time have the spirit of adventure and the capacity for sacrifice on behalf of their ideals. And because home and school backgrounds may often have serious cultural deficiencies we ought to make up these deficiencies by requiring a broader knowledge of literature, history, philosophy, the sciences, and other subjects as preliminary to theological training, and then we ought to keep up this interest in the literature of the centuries and in other fields after they come to us. A man who is too narrow in his range of interests will not be the community leader which the church should provide through her ministers, and he can contribute but little to the worldwide aspects of the Christian movement.

This leads to a suggestion which will be less popular than the first one with reference to a more careful selection of students. In my judgment, and I think I speak the judgment of my colleagues in our own seminary, the theological course for the training of pastors should be lengthened from three to four years. What would be the appropriate degree, whether the B.D., the Th.M., the Th.D., or some other, I am not prepared to say. At Drew we offer what we consider an excellent program from the standpoint of the students' needs with a B.D. usually taken at the end of three years and an M.A. taken with a minimum requirement of one year additional plus a thesis. The form of recognition does not concern me, but the necessity for more time if we are to keep up and better increase our emphasis upon the older disciplines while at the same time giving the newer disciplines and practical technics a fair presentation, seems to me to be a matter of paramount interest. No one school is apt to be very successful if it lengthens the course by itself without the support of similar action by other seminaries. Because of this cooperation much progress has been made in the elimination of duplicate credits, so that our ministers actually get seven years

of study above the high school level instead of six or less. But if as someone has said, the Christians must outthink as well as outwork and outlove others, the lengthened program of training, if it includes not only book learning but supervised practice, should help us achieve this end.

A study of what is going on in the theological institutions of America still reveals a weakness in the failure to give definite and competent supervision to practice or field work. Public education makes much of its laboratory schools and requirements for practice teaching. In the long period of preparation for service as a Jesuit priest two years of field work away from the seminary is required. This may be one of the reasons why the Roman Catholic Church can feel so confident that her Jesuits will carry out competently any mission to which they have been assigned. Many seminaries have on paper a program of supervised practice but inquiry among students will find that it is "more honored in the breach than in the observance." A few, such as Union, Yale, and others which I might name, make practice or field work an integral part of their program, staffed with competent men.

Our own program at Drew may interest you although you might not care to duplicate it. Out of 155 regular students enrolled this year for the B.D., we had 100 on student charges. Every one of these is visited once each semester by a member of the faculty, the senior members as well as the junior members of the faculty joining in this supervision. The visitor does not preach but listens. He meets members of the congregation and often talks to them about the church and their pastor. He gives the student pastor certain schedules to be filled out. His own counsel to the pastor is valuable and he also files a written report with the Dean who holds another conference with the student. In addition to this program of visitation and counseling every student having a charge is required to take one year of classroom work in a course called Parish Supervision. The speaker taught this course through the school year which has just closed because of the absence on sabbatical leave of the professor in charge. However, he will continue to have some of the responsibility for the course next year. The men are asked to think of the whole course in terms of their own parish problems. Discussions and papers grow out of the concrete situations upon which they report. Such a program has been in effect with us for the past eight years. We are trying to improve it constantly and there is every evidence that the students find it profitable.

A next step upon which the speaker can offer little advice is the matter of cooperation in extension service. Many institutions carry on effectively some form of extension work for alumni and others who can be served. Summer quarters or shorter periods of study have been very successful. The special week of study centered about the work of one or more eminent visiting lecturers, correspondence work conducted by a few schools or agencies with which the schools cooperate, the circulation of an alumni library or books from the regular seminary library—these are some of the forms of extension service which have been most effective. Has the time come when we ought to launch a larger program with several schools and denominations cooperating? Naturally each seminary wishes to maintain as intimate contacts with its own alumni and supporting churches as possible. Hence there will be little disposition to abandon programs which they have developed with a high degree of success in favor of cooperative enterprise. However, it is not a wild dream to envisage a day when through some form of regional organization a much needed form of service may be rendered to preachers, and perhaps to laymen who are not being reached by the individual schools.

The American Association of Theological Schools serves the seminaries and their constituencies through biennial conferences like this one, through its Accrediting Commission, its Executive, and other important committees. It has just begun to develop the regional conference and reports indicate that the regional meetings of a year ago were very successful. It is possible and probably desirable to ask these regional conferences to take steps which will make some form of extension service available to those within the boundaries of the region. The Executive Secretary and some of the committees of this Association would doubtless be glad to cooperate.

The Christian Century recently stated that the church is standing still and explained that the reason for standing still was bewilderment concerning what programs of social action should be followed. I have no disposition to deny the fact of bewilderment, but my observations have been extensive enough to teach me that in many parts of the world and in many aspects of her work the church is not standing still. It would be difficult for even so able a staff as those on the *Christian Century* to prove that the Protestant theological schools in America and in many other lands are standing still. I received just recently a new statement of the

courses given by Leonard Theological Seminary in Jubbulpore, India, and it is plain from reading this bulletin that this school is not standing still. Other similar institutions in India are making progress also. Certainly theological education in China was not standing still when the undeclared war broke out with such fury. Nanking and related institutions were working on a very forward looking program which may be slowed down temporarily but not permanently. Progress could be cited in Japan and in other countries.

Your own schools are probably doing better work than they were doing five years ago, while you have policies in the making which will guarantee greater advances. There is no basis for complacency in theological education and little evidence of it. The stirring of new zeal, the resurgence of faith, the improved and enlarged teaching staffs may and will require time before the church reaps great benefits from the factors which denote progress. Humility is not only a proper but a natural attitude for a theological teacher or administrator. We attempt almost the impossible and achievement comes slowly. When it comes it falls short of our expectations, but the tides of spiritual energy are rising not only in distant lands but also at home. Let us see that our seminaries become more effective power houses through which may pass currents of greater power as we lay hold upon the God-given tides.

REPORT OF THE EXECUTIVE COMMITTEE

Three meetings of the Executive Committee were held during the biennium: the first on December 30 and 31, 1936, in New York City; the second on December 29, 1937, in New York City; and the third on June 14, 1938, at Toronto, Ontario.

Five general kinds of work have chiefly occupied the attention of the Committee. These are counselling with the Commission on Accrediting, directing the work of the standing committees of the Association, determining the relationship of this Association with various other agencies, preparation for the regional conferences, and plans for the biennial meeting of the Association.

The Executive Committee recommends that the following institutions be received into membership in this Association:

Alfred University School of Theology, Alfred, N. Y.
Asbury Theological Seminary, Wilmore, Ky.
Austin Presbyterian Theological Seminary, Austin, Texas
Berkeley Baptist Divinity School, Berkeley, Calif.
Bloomfield College and Seminary, Bloomfield, N. J.
Church Divinity School of the Pacific, Berkeley, Calif.
Columbia Theological Seminary, Decatur, Ga.
Divinity School of Kenyon College (Bexley Hall), Gambier, O.
Evangelical School of Theology, Reading, Pa.
Howard University School of Religion, Washington, D. C.
Johnson C. Smith University, School of Theology, Charlotte, N. C.
Knox College, Toronto, Ont.
San Francisco Theological Seminary, San Anselmo, Calif.
Southern Methodist University, School of Theology, Dallas, Texas
University of Dubuque, Theological School, Dubuque, Iowa

The Executive Committee has voted to recommend to the Association that Article III, paragraph 2, of the Constitution be amended by adding the following sentence:

"The Executive Committee shall have power to admit institutions to provisional membership until formal election at the next subsequent meeting of the Association."

The Committee has secured the special services of Dean E. H. Roberts of Princeton Theological Seminary as Executive Secretary to succeed Dean L. J. Sherrill whose term of service expires with the Toronto meeting.

The Committee recommends to the Association that the Regional Conferences continue to be held at such times and places as may seem most appropriate within the various areas of the Association; and that these Conferences be commended to the support and encouragement of the member schools.

The Committee recommends that, in keeping with their wishes, the present Committee on Standards of Admission be discharged; and that a Committee be appointed to give attention especially to the problem of estimating the personality and aptitudes of candidates for the ministry.

A subcommittee on fiscal policy recommended to the Executive Committee a graduated plan of annual assessments to members in order to finance the Association. The plan was adopted as recommended, and was declared effective on December 29, 1937, as the scale of dues for succeeding assessments. The scale is:

- "1. Ten dollars a year from schools with less than \$25,000 operating budget.
- "2. Twenty dollars a year from schools with less than \$50,000 operating budget.
- "3. Thirty dollars a year from schools with less than \$100,000 operating budget.
- "4. Forty dollars a year from schools with less than \$200,000 operating budget.
- "5. Fifty dollars a year from schools with more than \$200,000 operating budget."

A subcommittee was appointed in December, 1937, to present to the Association at Toronto an appreciation of the services of Dean Sherrill in the office of Executive Secretary. The following paper was presented:

"*Resolved*, that we record our deep appreciation of the effective service that Dean Lewis J. Sherrill has rendered as Executive Secretary of the Association. He has fulfilled the duties of a most exacting and difficult task with rare distinction and grace. The accuracy, objectivity, understanding, and sympathy with which he has led this Association in what has been pioneering and creative work commend our admiration and respect. We wish to express to him our hearty thanks, and to the Presbyterian Theological Seminary of Louisville our warm appreciation of its cooperation."

L. A. WEIGLE
A. R. WENTZ

The Executive Committee records its grateful appreciation of a grant of \$2,000 from "The Davison Fund established by Mr. John D. Rockefeller, Jr.," contributed to the work of the Association in sums of \$1,000 during each of the two years, 1936-7 and 1937-8.

Respectfully submitted,

THE EXECUTIVE COMMITTEE,
A. R. WENTZ, *Secretary*

REPORT OF THE EXECUTIVE SECRETARY

DEAN L. J. SHERRILL

The Association, in its 1936 meeting, initiated a number of undertakings in which it has been my privilege to participate as your Executive Secretary.

Accrediting

The policy of accrediting, adopted in 1936, is the largest of these undertakings from the point of view of demands on time and this is mentioned first because so much else in my report is connected with it.

In the United States and Canada there are approximately 200 institutions which may be regarded as theological schools. No one knew how many of these schools could qualify under the standards for accrediting as adopted by the Association. The Commission on Accrediting authorized by the Association did not undertake to initiate any inquiry into the standing of any theological school except upon the invitation of that school itself, because the standards for accrediting stipulate that "a theological seminary or college desiring accreditation shall upon request be inspected and reported by an agent of the Accrediting Commission." It was not even known how many institutions would desire inspection but eventually the number of schools making application was sixty-one. .

When the Commission began to survey the magnitude of the task before them, they turned first to the possibility of securing one person to make all the inspections. The Association was in no position to finance the salary and expenses of a person who might devote his full time to this task, therefore the Executive Committee, on behalf of the Commission on Accrediting, applied to one of the large educational foundations for financial aid for this purpose. No answer was received for about six months, when notification was sent us that this foundation could not see its way clear to make the grant requested. During this long period when the application for aid was pending, the Commission felt it unwise to begin the inspections of theological schools because, up to the time a reply was received, they could not know whether the inspections were to be carried out by one person or by dividing the task among all members of the Commission.

When it became evident that the Commission must make the inspections, a time of year had come when it was almost hopeless to carry on satisfactorily the necessary correspondence with members of the Commission and with schools which had applied for accreditation, in search of satisfactory dates for the visits of individual members of the Commission. For these reasons, the Commission did not begin its visits of inspection until the autumn of 1937. Between that time and the present, the Commission has been able to act upon all but four of the 61 applications, and two of these four are to be passed upon in a meeting of the Commission at Toronto.

The Commission, according to the standards adopted by the Association, has "full and final authority to institute and maintain a list of accredited theological seminaries and colleges. The Commission shall report from time to time to the Association and shall publish its list of accredited institutions in the bulletins of the Association." Acting under this authority, the Commission will make its first report to the Association at the time assigned it on the Toronto program.

The Commission, in the next stage of its task, will have a very different kind of work placed upon it. It may be that most of the schools which can qualify under the standards, have already applied to be accredited. In so far as this may be true, the Commission will not face the immense amount of detailed work connected with carrying new applications through the various steps which are involved. It will have the relatively simpler task of reviewing the position and progress of schools which are already accredited and of transacting the business connected with applications which are not yet ready for approval.

The Association is doubtless fully aware of the contribution to the work of theological education, made by the members of this Commission who have given freely of their time in the midst of crowded lives, and have served with no financial compensation whatever.

Regional Conferences

Authority is given the Executive Committee in the new constitution to plan and conduct regional conferences as may be deemed expedient. Believing that many useful purposes could be served in this manner, the Executive Committee authorized the holding of a regional conference in each of five great areas, three of which were so mapped out as to include schools in both

Canada and the United States. It proved impractical to have one of these conferences as originally projected, but four were held.

The Northeastern Regional Conference was held at Hartford, Connecticut, on April 16 to 18, 1937, as the guest of the Hartford Seminary Foundation. It was conducted in collaboration with the International Missionary Council, and its main purpose was to bring before the representatives of theological seminaries, issues engaging the church as these had emerged at Oxford and Edinburgh, and as they were anticipated in the meeting which was then being planned at Hangchow.

The Southeastern Regional Conference met in Atlanta, Georgia, on March 29, 1937, as the guest of the Candler School of Theology of Emory University. Thirty-five representatives of theological schools and other organizations within the area were present. The program as a whole was pointed toward two general considerations: Particular conditions in the South which affect the preparation of ministers, and the work of the American Association of Theological Schools as it touches the life and work of theological schools in this area. The conference early expressed interest in extending opportunities for theological education to ministers in the South who desire to avail themselves of further educational opportunities. A Committee on Extension Theological Education was appointed for this area, with Dr. George V. Moore of the College of the Bible as chairman. This Committee has gathered information regarding types of extension work being carried on by theological schools in this area. It is expected that a next step in this Committee's work will be the effort to propose some means by which the seminaries in this region can cooperate in the extension of educational opportunities for ministers.

The Mid-Western Regional Conference was held in Chicago on April 16 and 17, 1937, as the guest of the Chicago Theological Seminary and the Divinity School of the University of Chicago. Thirty institutions were represented, with 76 persons in attendance. The program followed somewhat the same outline as used in Atlanta, but consideration of the topics was more thorough because a longer time was available. Questions of extension of theological education engaged the attention of this group and led to constructive action. A committee for this purpose was appointed with Professor Norman E. Richardson of the Presbyterian Theological Seminary of Chicago as chairman. Another

question which was to the fore in Chicago was the problem of recruiting for the ministry. It was proposed that experiments be made within this area in some form of cooperative effort in recruiting for the ministry. A committee was appointed to study the problem of joint recruiting, and Professor E. E. Aubrey of the Divinity School of the University of Chicago, chairman, will be heard upon this topic in the Toronto program.

The Pacific Regional Conference was held in Berkeley, California, on November 15, 1937, as the guest of the Berkeley Baptist Divinity School. Seven institutions were represented and 26 persons were in attendance. The committee in charge of the program had decided to point the discussions toward consideration of the standards of accrediting as adopted in 1936 by the Association. During this conference the group decided to organize the Regional Association of the Theological Schools of the Pacific and Mountain Area. The general purpose of this organization is the cultivation of closer relations between theological schools of the western region and cooperative attack upon common problems, especially those peculiar to that region. It was specifically stated that membership of individual schools in the American Association of Theological Schools should be encouraged, and that it was not the purpose of the Pacific Association to inaugurate a policy of accrediting.

It was the privilege of your Executive Secretary to attend the conferences in Atlanta, Chicago, and Berkeley, as a representative of the Association.

In the Southeastern and the Mid-Western areas, resolutions were adopted looking toward holding of regional conferences again in 1939. In the Pacific area it is expected that another meeting will be held either in 1938 or 1939. Doubtless the way is open for another regional conference in 1939 in the Northeastern area.

These conferences as a whole seem to have had several results which are in line with the original purpose in planning them. They have brought members of theological faculties in the various areas, into conference and better acquaintance with one another. They have brought the broader problems of theological education before the respective areas. They have resulted in better knowledge and better understanding of the work of the American Association of Theological Schools. They have carried over into various forms of concerted action after the conferences were held.

They seem thus to have fulfilled their original purpose as well as could be expected in first undertakings of this kind.

By action of the Executive Committee of the Association, it was voted to recommend to the Association the stimulating of regional conferences in 1939 and to express the desire that the Executive Secretary then in office might attend these conferences as far as possible.

Committees

Five committees of the Association are under appointment and each will report its work, during the Toronto program. The first of these is the Committee on Standards of Admission which has dealt with three general questions, namely, pre-seminary curriculum, entrance standards, and measures of personality and aptitudes in candidates for the ministry.

The second is the Committee on Curriculum. The report of the chairman of this Committee, Dean S. J. Case, aroused such interest at Chester in 1936, that the Association resolved to instruct this Committee to report at the next meeting of the Association with suggested answers to the questions raised in their report of 1936.

The third committee is that on Scholarship Aid and Student Subsidy, the subject of whose work is fully indicated in the name of the Committee.

The fourth is the Committee on Supervision of Training. This Committee has previously had under consideration two types of work, namely, supervised field work and the clinical training of theological students in hospitals, prisons, clinics, reformatories, and so on. The report for 1938 will be presented by Dr. Herman N. Morse, closely identified with rural-training experiments in New England, and with many other forms of service in the field by ministers and theological students.

A newly-appointed committee which has not yet reported to the Association is that on Extension Theological Education. Accounts of the regional conferences as presented above, have shown the interest felt in this subject in at least two of the areas, and doubtless equally in the other regions. Chairmen of the two area committees on this subject, already appointed, serve with President A. A. Brown as the Association's Committee on Extension Theological Education.

Membership in the Association

At the proper time within the program, recommendation will be made from the Executive Committee that fifteen schools, who have not heretofore been members of the Association, should be admitted to membership. The number of schools in the membership prior to the Toronto meeting was sixty-five; the addition of fifteen brings the total to eighty.

During the biennium which is now ending the Executive Committee has confronted an unforeseen difficulty in the routine which the constitution requires in receiving new schools into membership in the Association. According to the present provision of Article III, Section 2, "Institutions may become members of the Association upon recommendation of the Executive Committee and election at a regularly-called meeting of the Association." The way this provision operates may be seen by the description of events within the past two years. Very soon after the Chester meeting in 1936, there were seven new applications for membership. These were referred to the Executive Committee in its meeting in December of 1936. The applications were approved, but these seven schools were, according to the constitution, under the necessity of waiting until June of 1938 to have their applications actually passed upon finally by the Association itself. Within 1937 there were eight other applications (one of the 1936 applications was later withdrawn, and another was received at Toronto). These schools also are under necessity of waiting until the Toronto meeting for final action upon their applications for membership. In considering this situation, the Executive Committee was convinced that such procedure is not desirable because schools asking membership in the Association are in a somewhat anomalous position for periods of time which in some instances are nearly two years in length. In order to remedy this situation, and at the same time to leave the final decision regarding membership, to a vote of the Association as has always been the case, the Executive Committee, in sending out the call for the Toronto meeting, included notice that the following paragraph would be recommended to the Association as an amendment to the constitution, to be added to the present Article III, Section 2: "The Executive Committee shall have power to admit institutions to provisional membership until formal election at the next subsequent meeting of the Association."

Relations With Other Bodies

Overtures have come to the Executive Committee from numerous persons and organizations, suggesting various forms of co-operative action. It has not seemed possible to accede to all these proposals but several forms of cooperation have been undertaken.

In response to the request of the Board of Governors of the Council for the Clinical Training of Theological Students, the Executive Committee nominated Professor Henry P. Van Dusen of Union Seminary, New York City, as Theological Consultant of the Council.

From the International Council of Religious Education have come several requests for cooperative action to which the Executive Committee has replied affirmatively as far as possible. The Association, through the Executive Committee, has joined in sponsoring the Quadrennial Convention of the International Council to be held at Columbus, Ohio, June 28 to July 3, 1938. Eleven other interdenominational agencies have cooperated similarly with the International Council in this Convention.

The International Missionary Council, following the conferences at Oxford and Edinburgh, proposed to this Association the holding of conferences of professors in theological seminaries. Due to plans already under way for our regional conferences, it was not possible to conduct the conferences requested by the International Missionary Council, on as extensive a scale as might otherwise have been practical. However, the Northeastern Regional Conference, as already indicated, devoted its attention entirely to matters growing out of the Oxford and Edinburgh gatherings; and in the Southeastern area, a series of conferences in larger cities near to theological schools, was undertaken in collaboration between the Continuation Committee of the Southeastern area and the International Missionary Council.

Finances

When the Association entered the biennium of 1936-38, it was faced with the necessity of financial support on a larger scale. Its only revenues were drawn from the fee of \$10.00 paid annually by each member school. Projected undertakings required additional funds, especially to pay for clerical help and other costs in the office of the Executive Secretary, to meet the expenses of carrying through the policy of accrediting, and to pay the neces-

sary costs of holding regional conferences. Officers of the Executive Committee made application on behalf of the Association, to the Davison Fund for a grant in aid of our work. The Director of that Fund made a careful inquiry into the work of the Association, but especially into its policy in the matter of finances and its prospect for self-support. It was required that we make up tentative budgets as far in advance as 1938-40. When the officers of that Fund had examined the position of the Association, and were satisfied regarding its policies, they sent \$1,000 to the treasury of the Association for the year 1936-7, and an equal sum for the year 1937-8, making a total of \$2,000 contributed to the work of the Association by "The Davison Fund established by Mr. John D. Rockefeller, Jr." This grant has enabled us to carry out a program in 1936-38 which would have been impossible without that assistance.

There is no prospect of a continuation of aid from the Davison Fund for they have made this contribution with the understanding that the program of the Association is to develop toward self-support and that no further contributions from the Fund will be requested. If the Association is not now to go backward in its work; if it is to continue the holding of regional conferences, the maintenance of the accrediting function, and the office of executive secretary, it is essential that the income of the Association be increased beyond the sum obtained through the basic membership fee of \$10.00 per year. There are no known outside sources to whom the Association may turn for additional income. If the income is increased, it must be from within. The constitution of the Association states that "From time to time as required by the needs of the treasury, the Executive Committee may suggest a scale of assessments adjusted to the varying assets of the several member institutions." Acting under that authorization, the Executive Committee in December of 1937 adopted a report from its sub-committee on fiscal policy which had recommended a graduated plan of annual assessments to members (see page 25).

The report of the treasurer of the Association will show the position of the treasury after the inauguration of the new scale of assessments.

Looking Forward

After several years of contact with the work of the Association and its predecessor, the Conference, and especially after three years of being closely identified with its work, several general

convictions have taken form in my own thinking about our work as an Association.

One is that this Association is uniquely significant in theological education in the United States and Canada. Now embracing in its membership eighty schools engaged in graduate education for the ministry, it is visibly demonstrating a community of interest and purpose within the institutions preparing ministers of the Gospel. Without lines drawn on the basis of nation, color, or creed, it involves no compromise of any man's convictions, attempts to change no man's beliefs, and yet provides a channel in which they all may pursue the common goal of preparing Christian ministers more effectively. Many men now growing older had their visions of such things as these in theological education, and have toiled without counting the cost, to give reality to their dreams. Many other men, taking up new tasks as these become evident, will have opportunity to work in an atmosphere which is invigorating and stimulating, because this Association is advancing over the road of cooperation, rather than the road of conflict.

A second is that it is the mind of the seminaries to continue to raise the standards of theological education. The *need* for the raising of standards was very evident in the Survey of Theological Education, the background against which the Association came into being. The *fact* that standards are rising within at least sixty theological schools is evident in many ways when one studies the papers submitted by schools applying to be accredited. In the last seven years or so, schools have been tightening admission requirements. The percentage of students in theological schools who are graduates of college has been steadily increasing. Combination plans which will reduce the length of time a student must spend in college and seminary, are being abandoned. Many schools which are not yet in position to offer standard work, are moving toward it as rapidly as possible. Standards of achievement in theological schools are being stiffened. Even though we may believe that a great deal remains to be done, it is plain that the standards of theological schools are rising, and there is much to indicate that these schools intend to continue this process. It is to be hoped we shall not much longer be compelled to listen to the proverbial reproach that it is much harder to become a physician for the body than it is to secure the preparation necessary for the cure of souls. The sooner that tradition dies out in the face of new facts, the better.

A third is the need for the maintenance of our work in theological schools at a high spiritual level. I do not wish to contrast academic and spiritual as if they were two different worlds, when I speak of the spiritual as if it were over and beyond the academic. Rather, I am thinking of the need for, and the great difficulty in maintaining, the two as inseparable and equally developed phases of one's life, whether as an institution or as an individual. But perhaps it will do us all good to forget our quibbles about the distinctions between these two, and recall what I suppose holds true in any theological school, namely, that most young men come to us hungry for, and believing they will find, a place where the Gospel is not only studied but lived. If our students do not find that among us, they stagnate, dropping quickly into those professional mannerisms which are an outward show to hide inward poverty of spirit. But if our students do find what they seek while they live with us, they grow in ways which cannot be measured, but ways which are incalculably rich in their foundations for a ministry to those many people who are inexpressibly eager for a demonstration of the Gospel and not an argument about it. If this genuineness of Christian living can be manifest within a group of capable older and younger men who do hard, honest, consistent intellectual toil and neither ask nor seek academic handouts, then the communion of men with God in such an atmosphere will be no mere crying of "Lord, Lord," but will have reality in it.

A fourth conviction is that the theological schools today stand in a position of increasingly heavy responsibility, now that our world faces the crossing of the roads which lead to life or to destruction. Morning, noon, and night it is borne in upon us that civilization as we have known it is breaking up around us, but no man can yet see what shall be born out of this travail. We confidently believe that Christianity came into our world for such hours as these; but should we not also believe that if the men of the theological schools altogether hold their peace at such a time, they will have betrayed their post of trust, which is the ever-strategic one of preparing men to transform the cities of men into the City of God? Neither may we suppose that this responsibility rests only on certain chairs or administrative positions within a theological school. Every field of study and work, Bible, History, Theology, or Practics, leads straight to our day and out into the future.

A fifth conviction is closely related to those already mentioned, and it is that we, as theological schools, must continue to keep our work under constant study. If there is any complacency over belonging in the Association or being accredited, the Association will not have given the service which it ought to render. Wholesome and critical self-study of theological education, through the Association, is a task which, I take it, is never ended. No one else will do it, if we do not do it ourselves.

What should be the nature of our self-study in the next stage of our work? I do not undertake to say, because a part of the genius of this Association seems to me to be that it furnishes an opportunity for opinion to be heard, judgment to be expressed, and conviction crystallized into action. For that reason I suggest that at whatever time in our program it seems most appropriate to do so, we should consider what is the area within theological education where self-study is most needed.

Perhaps it will make clearer what I have in mind if I give one example out of many which might be used, and I cite this one, not with any thought of minimizing other fields for self-study, but as an illustration. Some men are convinced that the work of theological schools in relation to preaching needs re-examination. How often one hears it said that preaching has "run down at the heel" among us! A professor of Church History in a theological school writes me these words: "It has seemed to me for some time that our Protestant seminaries as a rule, are not affording their students anywhere nearly enough training" in homiletics. "In a good many seminaries I understand that such training is optional with the student, and yet it is the chief technique of the Protestant minister, and if he is not a master craftsman in the art of public address, he is in so far inefficient, and consciousness of this deficiency vitally affects his morale as well as the respect in which he is held in the community." He continues by saying that he believes neglect at this point "is the chief cause for the decay of Protestantism in our country today." If convictions of this kind are held by other men, this is a time when we may speak. If convictions of a different kind, or convictions regarding wholly different areas for self-study are ripe for expression, this is a time to say so. It is possible that out of these expressions there may emerge, through this meeting of the Association, a clear conception of the needed next steps in the examination, criticism, and reconstruction of our own work as theological schools.

Taking what we have said as a whole, there seem to me to be two further implications. One of these is that the theological schools need to give close attention to recruiting men for the ministry. At every turn we come upon the question of securing the highest type of men for the ministry. Rising standards in theological education, and an increasingly difficult task out in the ministry, plainly spell one thing: Get the very best men who can anywhere be found, for the Christian ministry. This subject has been given a place in our program, to be considered from the point of view of recruiting itself, and from the angle of possibilities which are still largely untouched, in a cooperative approach to this opportunity.

The other implication is that the contribution of theological education to our times cannot be made in its fullest possible form, if the theological schools confine their work to the people who can come and take up residence with us as students. By now, surely everyone knows the story of our untrained American ministry. It was shown in the study of theological education that only about one-fourth of the American ministers in 19 white Protestant denominations are graduates of both college and seminary; that 45 per cent of the ministers of these denominations are neither college nor seminary graduates, and that they serve slightly more than half the churches of these denominations. In our program the subject of extension theological education is to be given an entire session. No more important topic will be before us.

The Executive Secretary

This meeting will bring to an end my term of office as Executive Secretary, and at the proper time the Executive Committee will announce the appointment of the next Executive Secretary. I have the keenest personal satisfaction in this appointment, and I bespeak for him the same cooperation which you have unfailingly given during the past three years.

To have been permitted to serve in this capacity has been, to me, one of the good gifts of life. I am richer by far for the personal friendships which have grown up, and for the sense of fellowship with men of many minds, in tasks which we have pursued with a common purpose. During these three years, I have often felt that I have been given a revelation which I wish it might be the lot of all Christians to see, and that is the readiness, here and now, in the men of the theological schools of North America

to pour their efforts into one channel, for the sake of our one Lord. A very few years ago we used to talk wistfully of our hope that this might be, and now we are beginning to find that it is already so. Who is to say what limit there is to the distance we may travel upon this road? Perhaps God has been in this place of meeting together, yet we knew it not until we had looked back upon it. Looking forward, we are confident He still leads.

REPORT OF THE TREASURER

June 1, 1936, to June 1, 1938

Debit

Balance on hand, June 1, 1936	\$1,304.47
Annual dues for 1936 (2)	20.00
Annual dues for 1937 (71)	710.00
Annual dues for 1938 (67)	1,450.00
Inspection fees (53)	1,325.00
Special fund, Jan. 11, 1937	1,000.00
Special fund, Dec. 1, 1937	1,000.00
Liquidating Trustees Lancaster Trust Co.	49.88
	\$6,859.35

Credit

Printing and paper	\$ 502.76
Expenses of Executive Secretary	2,293.10
Expenses of Treasurer	59.82
Executive Committee Meetings	338.75
Accreditation Commission Expenses	1,158.00
	4,352.43
Balance on hand, June 1, 1938	\$2,506.92

ABDEL ROSS WENTZ

We have examined the accounts, checks and vouchers of Abdel Ross Wentz, Treasurer of the American Association of Theological Schools, and find the same correct, with a balance of Two Thousand Five Hundred and Six Dollars and ninety-two cents (\$2,506.92) to his credit in the First National Bank of Gettysburg, June 6, 1938.

MILO F. DIEHL
PAUL L. SPANGLER
Auditors

REPORT OF THE COMMITTEE ON BUSINESS AND FINDINGS

1. We would first of all express our gratitude to the Chancellor and Board of Regents of Victoria University and to Principal Davidson and his staff of Emmanuel College for the gracious hospitality which has made our meeting in Toronto a delight. From the Bursar and his assistants, who have so perfectly cared for us in the refectory and dormitories, to Chancellor Wallace and the faculty of Victoria University, who honored us at tea and in other ways contributed to our entertainment, everyone has shown a grace and kindness which we shall not forget. We carry from Toronto new strength for our tasks, and leave with a prayer for God's rich blessing upon Emmanuel College and Christ's Kingdom in the Dominion of Canada.

2. We would record our appreciation for the excellent work which our President, Dr. A. A. Brown, our Executive Secretary, Dean L. J. Sherrill, the Chairman of our Executive Committee, Dean L. A. Weigle, and the members of the Executive Committee have done in preparing the program for this conference. To those who have enriched our meeting through addresses and reports; who have led in our devotions and discussions we would express our heartfelt thanks. Especially would we register our appreciation for the arduous work accomplished by the members of the Commission on Accreditation and its Chairman, Dean Sherrill. We believe that through their efforts the biennium which this meeting closes may in time be regarded as one of the most momentous periods in the history of Theological Education on this continent.

3. We recommend that Regional Conferences be held during the next biennium. Where Regional Committees do not exist we suggest that the Executive Committee set up in each region such machinery as may be necessary for the convening of these conferences. While leaving to the regional groups complete freedom in the choice of the subjects to be discussed, we suggest the consideration of the themes which have created greatest interest at this meeting, e.g., (a) Extension Work, (b) Curriculum, (c) Degrees, (d) A Fourth Year, (e) Recruiting.

4. The subjects for self-study by our Association for the ensuing two years were referred to this Committee. We recommend

that the Committee on Extension Work be continued and suggest that the Chairmen of Regional Committees on Extension be included in the Committee.

We recommend that the Committee on Curriculum be continued and that it be requested to study the subject of a Fourth Year.

5. To this Committee was referred also the matter of the publication of the proceedings of this meeting and the reports of the Commission on Accreditation. We recommend that the Executive Secretary be authorized to publish in one bulletin all such material as he may deem necessary relating to the transactions of this meeting and the reports of the Commission on Accreditation. Furthermore, we recommend the separate publication of that part of the aforementioned bulletin which deals with the subject of accreditation.

REPORT OF THE COMMISSION ON ACCREDITING

At its meeting in Chester in 1936, the Association adopted a constitution which made provision for a Commission on Accrediting. Standards for accrediting were adopted at that meeting, and a Commission was appointed with instruction to publish a list of accredited theological schools.

As a first step in its work, the Commission began the gathering of information regarding policies and experiments in other accrediting agencies. Two of these agencies have been especially helpful to us, namely, the North Central Association of Colleges and Secondary Schools and the American Medical Association.

The Commission has held three meetings previous to the Toronto meeting of the Association. Its first was in December of 1936 at which time its principal task was the construction of the schedules through which information from theological schools applying to be accredited, should be gathered. These schedules were based on the standards adopted by the Association, and were so framed as to enable a school to present information about its own position and work, in light of the standards.

At this meeting the Commission also sought to plan its policy regarding the inspections. It seemed desirable to have one person to make all the inspections, if possible. In order to carry out this policy, it was necessary to have financial aid because the Association was not in position to finance the cost of this type of inspection. The Executive Committee of the Association, upon request of the Commission, approached one of the large educational foundations with an application for financial assistance. A reply was not received until June of 1937, when the foundation reported that it could not see its way clear to make the grant.

Not knowing what the outcome of its application for this aid would be, the Commission had already made tentative appointments of inspectors for schools which had applied to be accredited. Upon discovering that it would be impossible to have one inspector for all schools, the Commission obviously had to turn to the other possibility of dividing the inspections among the members of the Commission. When the reply from the foundation was received, a time of year had come when it was hopeless to undertake correspondence with individual schools in search of dates suitable for

the visits of inspection. Accordingly, no attempt was made to get dates set for these visits until the autumn of 1937. At that time dates were arranged by correspondence, so that these visits might begin.

At its second meeting in December of 1937, reports of inspection were presented to the Commission for all visits which had been made up to that time. Notifications of actions taken were sent out as soon afterward as they could be prepared.

The Commission held a third meeting on April 26, 1938, at which time still other reports of inspection were presented, actions taken, and notifications sent. In each instance where a school was notified that the Commission had voted to place it upon the accredited list, the school was requested to make no public use of this information until after the Toronto meeting. The reason for this request was that the Commission felt there was a possible unfairness to some schools which could not yet be reported upon, if other schools, knowing they were to be accredited, should announce that fact as soon as they were notified.

In all, the Commission has received a total of 61 applications from schools asking to be accredited. The summary of these applications is as follows:

Three are still to be reported. In one instance, a very unusual combination of circumstances prevented the Commission from being able to send a visitor to the school although the school has complied fully with its part of the procedures connected with accrediting. In the second instance, the application was received too late to permit action now. In the case of the third, the Commission defers report, not because there is any doubt whatever as to the accrediting of the institution, but because there still is uncertainty as to the propriety of one notation. The Commission sincerely regrets the unavoidable delay, but will report upon these applications at the earliest possible time.

Forty-six schools have been placed upon the accredited list by the Commission and these will be reported upon in detail later in this meeting.

Twelve schools have not been accredited. Of these twelve, one did not proceed as far as filling out the schedules, because the Commission regarded the size of the faculty in this school as not meeting the requirement of the standards. Two schools submitted schedules but were not inspected. The Commission considered the schedules and found reason to believe that there

was no need to carry out the inspection at this time. One school submitted its schedules and was visited, but withdrew its application. Eight schools were either asked to withdraw their applications or were advised to postpone the presenting of their applications, until they were in better position to meet the standards of the Association.

It cannot be too strongly emphasized that in each instance where the Commission did not vote to accredit a school, this decision was not reached by any rule of thumb procedure, nor by the application of any single test. The picture presented to the Commission by any individual theological school is a complex one, and properly so; and the Commission has sought to view the position of a school as a whole, and then to analyze that position into its constituent elements. Accordingly, in most instances, the reasons for failing to vote favorably upon an application, were several in number, and rarely were any two combinations the same. The most frequent single factor influencing the Commission to an unfavorable action was the question of faculty size. Standards adopted by the Association state that "An accredited theological seminary or college should provide adequate instruction in the four fields of study indicated above (Biblical, Historical, Practical, and Theological) and should include at least four full-time professors whose instruction shall be distributed over the four areas." In several instances a school could not show four full-time professors, but could show that along with whatever number of full-time professors they had, they also had several other persons in the teaching staff who contributed part-time service. The Commission faced the question whether the addition of these fractions of time should be regarded as constituting the equivalent of that much full-time service. The Commission came to the conclusion that they could not regard fractions of time contributed by persons serving on part-time, as constituting the equivalent of a given amount of service from persons employed on full time. Many reasons influenced the Commission toward this conclusion. The Commission did not question the value of the individual contribution made to a school's work by a person giving part-time service; but the Commission believed that in principle, this type of service could not be expected to be the equivalent of service rendered by persons devoting full time to teaching in a theological school. Further, the Commission saw that if exceptions should be made, through interpretations, to the statement in the standards requiring four full-time

professors, there would be no stopping place until a point of absurdity had been reached, for over that road of interpretation it would be theoretically possible for a theological school to exist without any full-time faculty at all.

In a large percentage of the applications which have not yet been favorably passed upon, the schools have not only understood the spirit and purpose of the Commission's action, but have gone to work immediately to put themselves in position to meet the standards. In saying this, the Commission wishes to emphasize the fact that wherever possible we have purposely and deliberately avoided quantitative requirements to be met in order to be accredited. We realize fully the risks in not stating quantitatively what the Commission regards as necessary in order to meet the standards, but in light of the experience of other accrediting agencies, we are convinced that there are graver dangers by far in making quantitative statements, such as, for example, the size of library, or of endowment, and similar matters.

In all instances, whatever the action of the Commission on the application, the Commission has regarded the information submitted to it through schedules and through reports of visitors, as confidential. It cannot be too strongly asserted that there are no skeletons to hide, but at the same time the information presented to the Commission is such that not all of it properly belongs to the public. The Commission, therefore, has instructed its own members not to engage in conversation with other persons regarding information which they possess by reason of serving in this capacity. The schedules and the reports of inspection are placed in the private files of the Commission and no person except those connected with the Commission has access to them.

The treasurer of the Association will give a statement to the Association regarding the cost of administering the policy of accrediting, up to this time; and a statement of income from the inspection fees.

Respectfully submitted,

THE COMMISSION ON ACCREDITING
L. J. SHERRILL, *Chairman*

(NOTE: The full report of the Commission, with the list of accredited theological schools, is a document of 52 pages, and may be secured from the Executive Secretary of the Association, Dean E. H. Roberts, of Princeton Theological Seminary, Princeton, N. J., by ordering Bulletin No. 12.)

RECRUITING FOR THE CHRISTIAN MINISTRY

PRINCIPAL F. SCOTT MACKENZIE

The subject assigned for consideration this evening is an important one, and one which is of very direct concern to all who are engaged in the work of theological education. If the Christian Church is to do its work in the world and fulfil its proper function, it must have competent and efficient leadership. A well-trained ministry is indispensable. And in order to guarantee that this need of the Church will be met, two main considerations must constantly be kept in mind: first, the maintenance of colleges, provided with the necessary equipment for the education of ministers, and second, the securing of an adequate number of young men, possessed not only of strong personal faith and zeal for Christian service, but also of such mental ability as will enable them to profit by the intellectual discipline which such colleges provide, and who will be prepared to dedicate their lives to this work. It is to this latter phase of the matter that our attention is now to be directed. How may we assist in attracting young men of the right type to the work of the Christian ministry?

Let me at the outset make this somewhat obvious remark, that the problem of recruiting for the ministry is not primarily the problem of the colleges, but of the Churches themselves. I am assuming, of course, that our interest in this matter is not simply that of filling our classrooms with students of superior quality, and thus gaining for our particular college an enviable reputation in the realm of theological education, but that we are thinking rather of the contribution which the colleges may make toward the strengthening of the Church's witness in the world. In other words, we are considering this question, not from a selfish standpoint, but in the light of its importance for the well-being of the Church as a whole. And undoubtedly, from this point of view, the responsibility of recruiting for the ministry does not rest primarily upon the theological college or seminary; it rests upon the Church at large. The primary function of the college is to train these men. But the work of discovering them, of bringing before them the claims of the ministry, of awakening their interest in the ministry as a life work, and of bringing them to the point of definite decision, must not be regarded as the responsibility of the college, except in a secondary sense. In the first instance this

is a matter for the churches to think about, and each denomination must deal with its own situation in this respect. What the Church may expect from the College, however, is hearty and willing co-operation, in order, on the one hand, that every legitimate encouragement should be given to worthy students who have the ministry in mind, and on the other, that those who are manifestly not fitted for the work should be discouraged at the outset, and not be permitted to waste their time and money in attempting to reach what for them must remain an impossible goal.

This I think is the important phase of the matter, so far as the colleges are directly concerned. It is of sufficient importance, however, to deserve very careful consideration. In every denomination there are men in the ministry who never should have been there at all. They are misfits. They are spending their lives in work for which they are not suited, with unhappy results both for themselves and for the congregations to whom they minister. And there are also, in business or professional life, devoted Christian men, with fine mental and spiritual gifts, who would be far happier if they were in the ministry, and who certainly would be a splendid asset to the ministry of any Church. There ought to be some contribution which the colleges can make toward correcting this condition of things—toward eliminating the unfit from the ranks of ministerial students, and attracting and encouraging those who give promise of usefulness in this high calling.

In the third volume of the series entitled *The Education of American Ministers*, published in 1934, there is a very interesting chapter devoted to this subject. What is there written represents conclusions reached after careful examination of a mass of information gathered from all parts of the United States and Canada, regarding the methods employed by colleges and churches in recruiting for the ministry, and their relative effectiveness. I am not going to review these findings here, though I may have occasion to refer to some of them from time to time. What I wish to note at the moment is this fact, that after an elaborate analysis of information received from twenty-one denominations, it was found that the most effective recruiting agent is the minister in the local congregation, and that the most fruitful source from which recruits are forthcoming is the Christian home. These results, of course, will not surprise anybody. They are precisely what we should expect. Occasionally a young man may enter the ministry notwithstanding lack of sympathy, or even active opposition in his own home. Occasionally, too, a young man may

make this decision, even though he may have very little personal admiration for the minister of his own congregation. But these are exceptional cases. Ordinarily, the students who come to our colleges have been brought up in Christian homes, under the influence of parents, especially of mothers, who are glad to see them enter the ministry of the Church. And they have a profound respect and esteem for the minister of their home congregation. This, beyond all question, is the primary source from which to renew our supply of students for the ministry. I have not much hope of results which may be secured through elaborately organized recruiting machinery. But I would be very hopeful of results in any congregation where the minister himself is first of all the type of man to command the respect and win the confidence of youth, and who is also alert to take advantage of every opportunity of presenting the claims of the ministry to those boys and young men of his congregation who in his judgment would be successful in this work. It is required, of course—at any rate it is desirable—that the minister's influence should be supported by the influence of a sympathetic home environment. But these unquestionably are the conditions which are important, and if they prevailed generally in our churches, the problem of securing suitable recruits for the ministry would be much less formidable than it sometimes is.

I am not aware that any of our churches have approached this problem in a systematic fashion. In my own Church, some interest was taken a number of years ago in the activity of one minister, who had a congregation in a college town and whose church was attended by a large number of these young people. He organized in his own congregation what he called "The Order of Recruits for the Ministry," the object of which was to promote fellowship among the young men of the congregation who had the ministry in view, and also to awaken the interest of others. He drafted a simple constitution, which made provision that the minister should be the permanent President and the Clerk of Session the permanent Secretary of the Order. Other officers were to be elected annually. The Secretary was to keep a careful record of all members of the Order, and it was expected that, by correspondence or otherwise, the organization should maintain a contact with every student until the completion of his theological course. At least one Sunday in each year was to be devoted by the minister to a consideration of the claims of the ministry. The entire organization was purely local, but it seemed to meet a

very definite need in the congregation where it was established, and for a time it had a flourishing career. I was present at a college convocation some years afterwards, when this minister was being given an honorary degree, and it was stated then that through his "Order of Recruits for the Ministry" he had been directly instrumental in bringing more than one hundred young men into the ministry of the Church. The idea, however, was not taken up by the church as a whole, and even in the congregation where it was first organized, the Order did not continue very long after the minister who had brought it into being was called elsewhere. Such a plan obviously would be most effective in congregations with an abundance of young life, and even there, its effectiveness would depend very directly on the personality of the minister himself. If he is the kind of man to whom young people are attracted, and if he has enthusiasm and ability, he will not find it difficult to awaken the interest of Christian young men in the suggestion that they should prepare themselves for the same calling.

The danger must always be reckoned with that a minister of this type may sometimes allow his enthusiasm to override his judgment, and in his eagerness to make a large contribution to the ministry of the Church may encourage those whom it would have been wiser and kinder to have directed to some other occupation. It is at this point that the co-operation of the college ought to be of value, for we all recognize that prospective students for the ministry must not be gathered up indiscriminately. They must be hand-picked, if the results are to be at all satisfactory. General appeals, from pulpit or platform, have their place, no doubt. They serve a preparatory purpose in revealing the situation and setting forth the need, so that every person who hears may consider his own responsibility in relation to it. But this has to be followed up by personal contact, based in every case on the conviction that the "prospect" is good material for the ministry, and that it would be a wise choice for him to make. The local minister, I repeat, ought to be the best judge on these points, but we all know that his judgment is by no means infallible, and it would be of distinct value if it could be carefully checked by competent academic counsel.

There may have been periods in the past when the churches could afford to think lightly about the problem of attracting the right type of young men to their ministry. But, whatever may have been true of other ages, it is certain that today this is not a matter that can be left to take care of itself. So many other

avenues of service have been opened up that the ministry must press its claims if it is going to receive consideration. I quote this paragraph from the chapter to which I have already referred:

"A commission on recruiting of the Congregational National Council, following a recent extended inquiry, cited the competition from other forms of valuable service—more numerous, better organized and more insistent in their appeals—as the chief obstacle in the way of attracting the most desirable men into the ministry. According to the report of the commission, large nationally organized industries are systematically discovering and cultivating men for their purposes. Representatives of these industries do not go into the schools and make a general call for men to prepare for their administrative offices; they confer with those in a position to know and 'spot' the few who are pre-eminent in scholarship and in capacity for human relationships. Such men are interviewed privately, the character of the career is depicted to them, its rewards, both personal and social, are made attractive, and they are followed by constant contact through to the period when they are ready to step forth with their formal training completed. The commission recommends that a procedure somewhat similar is both necessary and appropriate for the work of the church; that the securing of recruits is not to be prosecuted by a broadcasting process but through immediate personal and intimate solicitation, always with the potential fitness of the candidate in view. Such selective recruiting would require an agency competent to discover men who should be called, able to present the call persuasively, equipped to direct the recruit toward the preparation for his life work, and able to vouch for his abilities and his training when he appears for ordination."*

The closing words of this paragraph state accurately what is required for the successful prosecution of selective recruiting—an agency competent to discover the kind of men who should be approached, able also to present the matter clearly and attractively, to direct and supervise their course of study, and to vouch for their fitness when the period of training is completed. It is manifestly impossible for every college to follow the same plan in the matter of co-operating with the churches in this undertaking, because their relations to the churches vary so widely in character. But when all is said, we have the same objective. Both the col-

**The Education of American Ministers* by M. A. May and others, Vol. III, p. 259. By permission of Harper & Brothers, publishers.

leges and the churches want to see the best type of student in preparation for the ministry. And it is in our own interests that we should work in the closest possible harmony with the churches in this matter. The Canadian colleges represented in this Association are, without exception, denominational colleges, and they have the same general relation to the churches to which they belong and by which they are maintained. The case of my own college may be taken as typical of what that relation is. This college is controlled entirely by the Church, the General Assembly appointing its Senate and Board of Management, and also, on the recommendation of the Board, making all appointments to the teaching staff. In the matter of enrolling students, it is required that every student should be certified to the Senate by the Presbytery within the bounds of which he resides, and this certificate must be renewed annually, at the beginning of each college session. This means that every student is under the direct supervision, both of the college and of the church throughout his entire course. The College is not permitted to enroll students unless they have been thus approved by the proper church courts. When a student is certified and registered, however, he comes under the authority of the Faculty and Senate of the college, and the college has full control in the matter of student discipline. The college is not compelled to carry a student who is incompetent, or who for any reason proves to be undesirable.

A system of this sort makes it possible, in most cases, for the theological college to supervise the university training of prospective students in theology. It is very important that these students should select, in their arts courses, the subjects which will afford the best preparation for the study of theology, and unless some provision is made for their guidance, it is unlikely that their university courses will always be wisely planned. It is obviously desirable that a student who has the ministry in view should have the benefit of advice and direction from the faculty of the theological college from the time when he has made his decision, in order that he may use his educational opportunities to the best advantage.

I am a firm believer also in the advisability of Principals and Professors of theological colleges travelling as extensively as they can throughout the college constituency, giving addresses in churches and schools, holding conferences with ministers and other Christian leaders, attending Young People's Conventions and Rallies, etc., with the primary object of presenting the claims

of the ministry and forming a personal contact with suitable young men who are interested. Work of this kind will probably be somewhat difficult without the co-operation of the churches, and especially of the ministers, but where this co-operation can be secured and a sympathetic interest established, it can scarcely fail to be effective; and a personal interview with a member of a theological Faculty, who is able to present the matter clearly and to discuss all details, may often be the means of bringing a prospective student to the point of decision. We ought to be prepared to do as much of this kind of work as time and circumstances will permit. And my experience has been that the churches are always ready to provide every assistance toward making such work effective.

The investigations of the committee already referred to, and reported in *The Education of American Ministers* have shown that approximately one-half of our theological students have reached their decision to study for the ministry before they were twenty years of age. At least three-quarters of them have decided before the age of twenty-three. The ages most frequently reported as the age of decision are seventeen and eighteen, which, normally, is just about the age for graduating from high school and entering the university. These facts would indicate that particular attention ought to be given to students in the secondary schools, and that those who seem to possess the qualifications required in the ministerial calling should at this stage of their development have the matter placed before them in a very definite way. It is evident, however, that this is not something which the colleges can do to any considerable extent. Here again, the man of primary importance is the local minister. Something also may be said for a more aggressive presentation of the claims of the ministry among university students, though ordinarily this is not likely to be such a fruitful recruiting field. Most of the students who are taking an arts course in the university have already some idea of the profession for which they wish to prepare themselves, and are planning their course with a definite end in view. Therefore, unless some special circumstance has arisen to make them dissatisfied with the choice they have already made, they are not likely to change their plans. My own observation is that very few of our students have decided to enter the ministry during their years in the university. It sometimes happens, of course. Occasionally a student who has taken his entire course in arts with some other profession in mind will at that late stage in his

education decide to study theology and to be a minister. The majority of theological students, however, have made their decision before entering the university—and for reasons which I have just indicated, this I think is a condition which is likely to continue. From an academic standpoint it is certainly to be preferred that the decision should be reached at an early stage in the student's preparation, in order that his preparatory courses may be so arranged as to provide him with the best possible equipment for theological study.

Among the considerations which must be taken into account in influencing bright and capable young men against entering the ministry is the intellectual aspect of the matter. This is a point on which it is almost impossible to obtain statistical information, but it is probably the case nevertheless that in most Protestant denominations there are Christian young men of good ability and splendid gifts of leadership who hesitate to prepare for the ministry because of a fear that they will not be allowed intellectual liberty. The Church to which they belong may require its ministers to submit to certain doctrinal standards and to teach in harmony therewith, and they think, therefore, that the only man who can honestly become a minister is the man who can accept without reserve the whole of medieval theology and metaphysics. They are afraid that they will not be allowed to do their own thinking, and be free to present the truth of the Christian gospel in terms of present-day thought and in the light of all the knowledge which men have acquired through the centuries. I have no means of knowing to what extent this may be the case. I do not know how many good men may have been kept out of the ministry for these reasons. But it is unfortunate that it should happen in any single case. And the colleges have an important contribution to make toward the correction of this mistaken point of view, in setting Christian truth in the full light of modern knowledge, and presenting it in thought-forms which can be understood and appreciated in our own time.

The question of student aid is so closely related to our present subject as to call for some consideration here. Most theological colleges have certain funds available for the assistance of deserving students. Many good people in all our churches feel that they can make a very valuable and necessary contribution to the work of the Church by providing bursaries or scholarships to assist young men with the ministry in view in obtaining the higher education

required. Accordingly, they contribute money for this purpose. And we accept these contributions very gladly. We recognize a genuine need for such financial assistance. We think that it ought to be possible for any young man of average intellectual ability, who has an honest desire to enter the ministry, and who is willing to apply himself diligently to his studies and to practise a reasonable amount of self denial, to reach his goal. We consider it unfortunate that lack of material resources should keep any worthy man out of the ministry of the Church. But one scarcely needs to emphasize the fact that the administration of funds for the assistance of students is something that must be conducted with great care and caution, if the whole plan is not to defeat its own purpose. One hesitates to use the word "bribery" in connection with recruiting for the ministry, but there are some methods of securing students to which this term might not inappropriately be applied. And, apart from the fact that such methods tend to destroy the prestige of theological education and bring it into general disrepute; the students who can be attracted to the study of theology by means of baits and bribes are not likely to be of much account, either as students or ministers. I am always suspicious of any prospective student who wants to know, first of all, what scholarships are provided and what financial assistance he may expect.

Undoubtedly it is desirable that no deserving student should be compelled to abandon his course for financial reasons. It is also desirable that generous graduate scholarships should be available for students of outstanding intellectual ability, to enable them to pursue their theological studies beyond graduation. But the principle determining the awarding of all financial aid should be the encouragement of scholarship. The solution of the recruiting problem is not to be found in making the way so easy from the financial point of view that men who otherwise would have no thought of the ministry will be attracted to it for this reason. Men of this type are of very doubtful value in any case. The men whom we want are men who earnestly desire the office of the ministry for its own sake, and who are prepared, if necessary, to make large sacrifices in order to reach this goal. Such men, if they are otherwise qualified, and are capable of taking the academic course required, should be encouraged and assisted, and in the wise administration of such assistance the colleges may do a great deal toward attracting the right kind of students and providing the Church with an efficient ministry.

It is generally recognized that ministers on the whole are inadequately remunerated; and the question has often been discussed as to what extent this fact may be responsible for keeping good men out of the profession. There is no doubt, I think, that there would be more young men of ability and ambition studying theology if the financial prospects for the future were more attractive than they are. But while, in most of our churches, there is great need of an upward revision of ministerial stipends, and a more adequate provision for retiring allowances, yet after all, it would probably be a doubtful advantage if conditions in this respect were so transformed that men might be induced to enter the ministry solely on the ground of its financial attractiveness. It is very desirable that every faithful minister should have reasonable assurance of a comfortable living, for himself and for those depending on him, and freedom from want in his old age. But that is all that is required. If a man's first consideration in life is to make money, he will certainly choose some other calling than the ministry. And he ought to do so under any conditions. It would be most unfortunate for the ministry if the situation were such that men might be tempted to enter it solely because of its material rewards. This peril, however, is too remote to call for any present anxiety. The fact is that, generally speaking, the minister's remuneration today is too small. And a more adequate provision for financial security would help very considerably toward the solution of the recruiting problem.

When all is said, however, this is not the most important consideration. It seems to me that we may still learn from the example of our Lord Himself in this matter of recruiting men for the ministry of the Church. He had his own method of recruiting disciples, and it is very plainly indicated in the gospel records. He said: "If any man will come after me, let him deny himself, take up his cross and follow me." He promised them that in the world they would have tribulation. And they did, too, in full measure. But they had something else, which enabled them to rejoice in tribulation, and to give them a sense of triumphant victory in all circumstances. And the hope of the Church is still with those who are possessed of that spirit. The students we are looking for must come from their ranks, and must enter the ministry, not from any selfish motive, but because they see, in this high calling, their most effective field for Christian service.

POSSIBILITIES OF A COOPERATIVE APPROACH TO RECRUITING FOR THE MINISTRY

PROFESSOR EDWIN E. AUBREY

The problems confronting the Christian church today require a special type of man in the Christian ministry. New abilities in social analysis and in the understanding of contemporary social problems are required in addition to the old standard qualifications for ministerial work. In the attempt to secure from our colleges the best men for the discharge of the difficult ministerial tasks of the present day, one of the first difficulties encountered is the hyper-sensitiveness of the college authorities about religious vocations. In recent correspondence with a Chicago concern known as the Institute for Research, which publishes monographs on the various vocations, it is interesting to note that out of an extended list of 82 vocations, ranging from medicine to restaurant and tea-room operations or merchandise buying there is not a single reference to the ministry as a career. The reply of the authorities in charge of that institute was that they had refrained from attempting any monograph on the ministry because it was of "too controversial a nature." One encounters the same difficulty with state educational institutions which are extremely shy of attempting religious vocational guidance because of the risks of sectarian controversy among the constituents in the state. It is felt that any attempt to present the claims of the ministry by a representative of one denomination would immediately incur the displeasure and opposition of other Christian groups. Whatever may be the justification for such a fear, it remains to be reckoned with as an important factor if we are to secure cooperation of educational authorities in the attempt to find in universities and colleges promising men for the serious task of the ministry today.

Another phase of the problem is the indifference of so many of the best minds of the student body. This is in part due to the inadequate salary in the profession. Of course, there is an additional problem here involved in the competition with an untrained ministry consisting of men who have not undertaken the extended program of theological preparation and who are therefore able to secure churches at a figure which the trained man can scarcely afford to meet. The most serious source of student indifference is the lack of confidence in the church as an agency of social re-

generation. Its apparent impotence in the field of social reconstruction is a source of misgiving to the undergraduate whose social intelligence has been rendered very keen by modern training in the social sciences and in social analysis generally. The sectarian irrelevance and strife of so much of the church's activity in its competitive aspect disgusts many students. One must admit, however, that there is a vast amount of student ignorance regarding the modern ministry. Because of this it is more important that information should be given them which presents the fact of the ministry in the terms in which it is conceived by trained minds. It must unfortunately be added that some student opposition to ministerial recruiting is by way of reaction against the methods adopted by seminaries in persuading men to come to them for training. The unfortunate practice which virtually amounts to bargaining for students in competition with other seminaries must, of course, be abolished, if the students are to be expected to give any respectful consideration to recruiting for Christian leadership.

The difficulties in the situation point toward the demand for a cooperative approach. Such an approach would answer the student objection to ecclesiastical competition and would at the same time be in line with the general trend toward Christian cooperation manifested in the recent ecumenical development, and in the united preaching mission which is about to be launched in the colleges as it was last year launched in the major cities of the nation. Furthermore the point need scarcely be labored that in the acute situation confronting the churches in the present world it is imperative that they should get together in their projection of plans for recruiting a suitable body of men to carry on the leadership.

There has been some weakness due to lack of coordination of the appeal to young people to enter Christian work. The church boards of education have been carrying on a fine program of conference counselling which is, however, directed towards religious service in general. The college vocational counselling programs, interested in the adjustment of the student to the most adequate profession for the realization of his potentialities, have given only incidental attention to the possibilities of the Christian ministry; and here, as noted, the college authorities have been loathe to lay very much stress upon counselling looking towards the religious vocation. Seminary recruiting, on the other hand, has been in turn very much for the special institution rather than for the

ministerial vocation in general. The need, therefore, for some coordinated approach should be clear; a coordinated approach directed specifically towards the task confronting the ministry in our churches at the present time. I suspect that such a coordinated program might find among state institutions which are now virtually closed to such religious appeals a welcome which they have not hitherto received, if such presentation were freed from denominational emphases. What one says here of the state institution must, we should bear in mind, be reckoned with in the denominational colleges and theological seminaries themselves whose inter-denominational trend is unmistakable.

What, then, are the requirements for the cooperative approach? The first is a clearer understanding of the general recruiting situation. You will be interested to know that a study is now being carried on by the Midwestern Regional Conference of the American Association of Theological Schools investigating the programs of recruiting for the ministry among the various religious agencies of the country in an attempt to discover the actual agencies in the field, the place of the ministry in college vocational guidance, and the seminary recruiting programs and activities. When we have this picture of the recruiting situation clearly before us we shall be in a better position to know what steps to take next.

I think it is clear that any such cooperative approach can be best initiated by an Association of Theological Schools. This is an inter-denominational body and, therefore, transcends the difficulties inherent in a denominational approach. It is at the same time the one recognized inter-seminary body and is, therefore, able to rise above the risk of inter-seminary competition in the search of good men. It is, furthermore, fully conscious of the high qualifications required for the ministry both educationally and personally, and is, therefore, likely to base its appeal upon a very high level of requirement. The educational standards which the American Association of Theological Schools has been insisting upon enable it to command the respect of leaders in college and university education, and it is thus in a position as an authoritative body to secure their cooperation, which, I am convinced, would be gladly yielded to such an inter-denominational body with high educational standards such as this Association represents.

I have three specific proposals to make for concrete next steps in the realization of this cooperative approach to recruiting for

the ministry. The first is the preparation of pamphlet vocational material sponsored by this Association. The very cooperative production of such literature would have its effect upon more thoughtful students who would realize that the material came from a body of men who were seeing the strategic task of the Christian churches in broad perspective and in terms of mutual assistance and cooperation. At the same time, vocational guidance groups would welcome material from an authoritative body which could command their respect; and would be in a position to present such material to students with the assurance that it had the backing of an influential group of leaders.

The second proposal is that the constituent seminaries use their influence to persuade denominational bodies to seek clearer coordination of Christian life service recruiting agencies for the presentation of the vocational possibilities inherent in Christian leadership today. I suggest that this group might concentrate on the ministry for the present as one definite area which is closest to the concern of the theological seminaries themselves. I should hope that they might persuade their denominations to cooperate with other denominations in joint efforts to secure an adequate presentation of the vocational opportunities of Christian life service. And I should hope that they might persuade their denominations also to grant more recognition to the relations of ministerial work to the present social problem. I do not mean here that they should seek to influence their denominations in the direction of a propagandist ministry in favor of certain social reforms, but rather that they should create in their ministers an awareness of the human life problems created by the modern industrial and social system.

A third concrete step would be the coordination of visitation to the colleges in the name of recruiting for the ministry. Denominational leaders might appear in denominational colleges presenting the appeal not solely in the name of their own denomination but in the name of the general interdenominational task confronting the ministry today; and that in doing so they would be able to render a service to their own denomination and also to foster that spirit of cooperation so essential for successful Christian work in these times. I am sure also that speakers in state institutions would be invited as representatives of this present inter-denominational body which, by its emphases upon its graduate status and by its representative character as a con-

stituent group of theological seminaries and denominational interests, is in a position to give a broad and comprehensive religious appeal which would be free from that sectarian bias which is the bane of state institutions.

I should sincerely hope that this conference might see its way clear to take at least one of these steps in the direction of a closer cooperation in recruiting for the ministry.

REPORT OF THE COMMITTEE ON STANDARDS OF ADMISSION

DEAN L. J. SHERRILL

The report of the Committee on Standards of Admission, for 1938, deals chiefly with the progress which has taken place in connection with the three general questions which the Committee was appointed to study.

I. Pre-Seminary Curriculum

In 1936 the Association adopted a statement on pre-seminary curriculum and instructed that it be circulated. In complying with this instruction, the statement was sent out to all theological schools in the United States and Canada, to all colleges and universities in the same countries except those for Roman Catholics and those exclusively for women; and to the Church Boards of Education. In this manner about one thousand copies were mailed to individual addresses. Accompanying the statement was a mimeographed letter, in a form appropriate to a theological school, a college, or a Church Board of Education, as the case might be.

Although no effort was made to have the letter appear to be a personal communication, there were about seventy responses in acknowledgment. Most of these came from colleges and from Church Boards. Where the response expressed a judgment at all, it was nearly always an approval of the plan of instituting a pre-seminary curriculum, and in favor of the statement as made. A number of appreciative letters indicated that this effort by the Association was well received. Numerous requests for additional copies were made, in several instances as many as fifty copies being asked for.

Many seminaries are printing parts of this statement in their catalogues, to guide college students in the selection of courses prior to entering the theological school.

Four persons have written to the Chairman, expressing dissent from the Association's position in omitting courses in Bible and Religion from the subjects specified in the pre-seminary curriculum. Two of these voiced the fear that the position taken by the Association would discourage the very persons who ought to be most

interested, from taking such courses while in college; and the further fear that the position of these subjects in church-related colleges would be made more difficult.

The Committee does not have reason to alter the conviction expressed in its original report which was adopted by the Association; that is, the Committee is not convinced that courses in Bible and Religion should be specified in the basic lists. Accordingly,

1. *Recommendation.* The Committee recommends that the Association adopt the following statement, to be attached to the Statement on Pre-Seminary Curriculum which was adopted by the Association in 1936 and published in Bulletin No. 11, pp. 84-86:

"The Association wishes to point out two characteristics of the pre-seminary curriculum which it is recommending.

"First, it is a 'liberal arts' curriculum, containing none of the elements commonly known as 'pre-professional.' In our judgment the appropriate foundations for a minister's later professional studies lie in a broad and comprehensive college education, while the normal place for a minister's professional studies is the theological school. For this reason it contains no reference to courses dealing specifically with religion and the church.

"Second, it is a *statement in minimum terms*. *We make no effort to list all the work which it would be profitable for a student to do.* It is thus possible to include many other elements in one's college courses, while still working in what the Association regards as the first essentials."

II. Entrance Standards

The Association in 1936 adopted five recommendations relating to procedure in the admission of students to theological schools. In connection with two of these, events in the last two years throw some further light.

The fourth of the five recommendations had to do with the admission of students from non-accredited colleges. The Association recommended to its member institutions that when students from such colleges are received at all, it should either be on probation, or by general examination on the pre-seminary curriculum. Analysis of the practice in accredited theological schools shows that probation is much the more frequent of these two methods for receiving graduates from non-accredited colleges, if they are admitted at all.

The fifth of the five recommendations regarding entrance standards as adopted in 1936, was that "a student transferring from one theological school to another shall present, in addition to the official transcript of his record, a letter of honorable dismissal and recommendation from the institution last attended." Let it suffice to say that evidence is accumulating to suggest that a theological school is wise in insisting upon this letter of honorable dismissal and recommendation, as well as the formal transcript, when a student applies for admission by transfer from another theological seminary. If the letter is lacking, the silence which surrounds that fact is often more eloquent than any words could be. Persons responsible for admissions would do well to ponder very carefully before concluding that the gap in the records is purely an oversight.

III. Personality and Aptitudes

At the Chester meeting of the Association this Committee presented the results of its study upon the problem of estimating personality and aptitudes in candidates for the Christian ministry. Along with the report itself which was published in Bulletin No. 11, there was a group of forms for use where desired in the estimation of personality and aptitudes. The Association continued the Committee and instructed it to make provision for the publication of the forms when completed. The Committee did not regard its work as being, in any sense, finished; and preferred to submit its work to all interested persons for examination, experimental use, and criticism. A set of the forms was sent to each member school of the Association, and to each Church Board of Education, with the request that the material be examined, criticised, and put to such experimental use as might seem justified.

A large file of material was received in response. As for criticisms of the material, they ran along two general lines. The first was that the material in the form which the Committee had proposed it, is too detailed for practical use. The second was that it is too elaborate for smaller theological schools, even when it might be considered suitable for larger schools.

Several individuals sent to the Committee a quite detailed memorandum containing results of detailed study of the forms, and suggestions for changes if revision of the material should be made.

In response to the invitation to make experimental use of the material where that seemed justifiable, we have information that

the material has been put to several types of experimental use. One theological school adopted a modification of Form 8, as a means of studying the personality and aptitudes of candidates for the ministry with whom that school has contact. A second theological school used the same form as a basis for studying one class now in residence. Another theological school adopted and put into use a series of eleven forms based in considerable part upon the material sent out by our Committee. Still another theological school asked the Association's office to prepare 100 sets each of five of the forms for use in that school.

The material has also had experimental use or adoption in some modified form, for purposes not immediately connected with admission to a theological school or residence there. One denomination has adopted Form 1, with some modifications, as an instrument to be used in connection with the reception of candidates for the ministry under the care of the church; it should be said that our Committee's work upon this form was largely based upon an earlier form prepared within this same denomination. The president of a theological school inserted a modification of Form 8 in a book recently published upon the work of the ministry, under the heading of "A Self-Analysis for Ministers." The publication of this material in this manner has resulted in further correspondence coming to the author and to our Committee. One minister has expressed the desire to attempt a project in which he would use some of the Committee's forms with a view to standardizing them, and another has desired to use some of the forms in summer conferences or on similar occasions.

A number of sets of the material have been ordered by various individuals and groups for study, as for example, in a state organization of ministers within a particular denomination.

The nature of the use of the forms which has thus far been made is such that the Committee is unable to evaluate the contribution, if any, through this particular channel. We are convinced that if this approach is to be used at all, the forms themselves are too many in number and too detailed. We are not convinced that it is justifiable at this stage to undertake revision of the present forms without more reports than we have, as to the results of experimental use of this material. Since the Committee invited not only experimental use but any kind of modification of the material which might seem desirable, we are inclined to believe that whatever contribution the Committee has to make through

this type of work, has been made, and that revisions of this type of material do not seem promising enough to merit the outlay of work which would be required.

We do believe that the problem to which this Committee addressed its work, namely, that of finding a dependable way to estimate the personality equipment of candidates for the ministry, needs continued study and experiment. We believe that a new committee should be appointed, composed of men technically qualified to deal with the questions involved, who might carry the Association's work in attacking this problem, further than this Committee has done.

It seems to this Committee that its work upon the questions which were originally assigned it for study and report, has either been carried out, or has reached a point where other minds and other approaches are needed. Therefore,

2. *Recommendation.* We recommend that the present Committee on Standards of Admission be discharged and that a committee be appointed to give attention especially to the problem of estimating the personality and aptitudes of candidates for the ministry.

Respectfully submitted,

THE COMMITTEE ON STANDARDS OF ADMISSION
S. J. CASE
W. M. HORTON
L. J. SHERRILL, *Chairman*

REPORT OF THE COMMITTEE ON THE CURRICULUM

DEAN S. J. CASE

For the last four years your committee on Revision of the Curriculum has been carrying on its investigation, though in a somewhat desultory fashion. Physical circumstances have seemed to make impossible any meeting of the Committee for personal conference. Its activities have been conducted by correspondence only, and the chairman wishes to express his gratitude to the members for their valuable assistance. While the report seeks to embody the results of our common thinking, time has not permitted it to be circulated among the members for comment and criticism. Strictly speaking, the chairman must therefore be held solely accountable for the specific form in which the report is presented.

In order to gain perspective for our conclusions we made a rapid survey of the curricular offerings of representative American seminaries from their founding to the present time. The early decades of the nineteenth century were distinctly the period of the founding of theological seminaries in America. Up to the year 1808 there were only a couple of establishments that might be called seminaries, but by 1840 the number had increased to at least two dozen. These set the model for the later founding of similar institutions in the middle and far west, as the frontier of settlement moved gradually toward the Pacific coast. Their total number today is approximately 200.

The primary motive for the earliest establishments was the desire to perpetuate some distinctive type of theological thought or ecclesiastical organization. Each communion founded seminaries to prepare ministers to pastor its own churches. These were vocational schools designed to produce technicians to service a definite model of denominational machine and to control as far as possible the market for this product. Consequently the curriculum was very properly constructed to equip men for this specific task. They were taught the valid doctrine that was to be propagated by their several groups. Systematic theology was the backbone of the whole course of study. And, since we are dealing only with Protestant schools, training in the exposition of Sacred Scripture was thought to be necessary as the authoritative founda-

tion for belief. In the third place, discipline in Sacred Rhetoric was needed to secure the effective advocacy of the dogma to be promulgated. When a study of Church History was included, it aimed to show how far the Roman Catholic Church, or other rival denominations, had degenerated from the originally pure biblical type of doctrine and practice to which one's own communion was supposed to adhere.

In the latter part of the nineteenth century a shift of curricular emphasis took place in many of the schools. Biblical study became of first importance, while systematic theology was a poor second, church history a still poorer third, and homiletics trailed along in the rear. For example, when I entered Yale Divinity School for theological study in 1901 practically the entire time of the students during the first year was devoted to study of the Hebrew language and exegesis of New Testament Greek. This menu was garnished with a smattering of elementary homiletics and systematic theology. In the second year required biblical study was reduced by half, biblical theology of the Old Testament and church history were added, systematics was trebled and homiletics doubled. The *piece de resistance* for the third year was New Testament theology, a reduced amount of church history to the end of the Reformation, and a three-hour schedule of "Preaching, Catechetics, and Church Government." Thus biblicism was our chief concern. There was an "Instructor in Sociology" who offered a few electives, but the serious minded student usually felt this subject to be beneath his dignity. This situation, I think we may say, was fairly typical of the state of seminary curricula at the opening of the present century.

In the decade before 1900 the demand for a new type of ministerial training was beginning to emerge in the practical work of the church, although the curriculum-makers in the seminaries, sheltered within their cloistered abodes, did not hear or heed the new voice until in the next generation. But leaders of the church in action vigorously attacked the social ills of the day. Men like Washington Gladden preached a new type of sermon from his pulpit in Cincinnati and Walter Rauschenbusch was working out in the slums of New York a new form of Christianity's service to humanity. Thus was born the new interest in what came in time to be known as the "social gospel." If ministerial students were to be prepared for this type of service it seemed desirable that in the seminary they should be made acquainted with the fundamental principles of economics and sociology, and should

gain some insight into the way in which a going church could conduct its activities in this sphere of Christian work. Thus gradually the curricula of the seminaries began to make room for courses in "social ethics" or "Christian sociology" or some similar title.

The new urge toward curriculum revision came from without and was somewhat tardily admitted to respectability within the schools. This procedure was exactly what one would expect and indeed what we would regard as quite proper. New demands that from time to time confront the Christian ministry can be sensed most accurately by those who are on the front line of action. By the limitations of his position the teacher in the seminary is denied firsthand contact with new practical problems. Rarely does the cycle of birth and death operate with sufficient rapidity to keep the membership of a seminary faculty thoroughly up to date on the issues of most immediate concern to local churches and communities. Yet the fact that the seminaries exert a conserving and stabilizing influence on the educational process is something for which we should probably be devoutly grateful. The great danger is that habitual procedures within the seminary grow into incrustated privileges whose shell cannot be broken. The interests of certain professors in their specific fields become vested rights. Their embalmed lecture notes acquire a sacred sanction that must not be violated. To suggest any changes in the features of the mummy seems heinously sacrilegious. In the early years of my membership in a certain faculty it was mildly suggested by the colleagues of one of the professors that some alterations in one of his courses might be desirable. He replied: "I have taught this course in this way for thirty years and I think I know how to do it."

The inhibition of traditional procedures is the most serious obstacle to curricular changes in many, if not in all, of our schools. Surveying the developments of the curricula since about the year 1900 one is impressed by the degree to which the older traditions have prevailed. In the meantime a wide range of new influences has been operating to increase the demand for readjustments. The denominational emphasis of former years has been gradually giving way to an interdenominational or supra-denominational point of view in the task of ministerial education. Movements like the Y. M. and Y. W. C. A., the Religious Education Association, the Federal Council of Churches, the International Missionary Council, the International Council of Religious Education,

and the American Association of Theological Schools organized twenty years ago, have all been contributory to this result. While students still prepare for service in one or another communion, the work of the minister and his educational preparation have come to be conceived on broader lines with more specific reference to the Christian enterprise as a whole. In my own school, for example, five of the major denominations are about equally represented in the student body, along with a few men from about fifteen of the smaller denominational groups. This situation is, I imagine, true nowadays of several other institutions.

Numerous additional influences affecting the traditional curricular setup have been at work during the last four decades. Trends in secular education within our colleges and universities have radically altered the pre-seminary equipment of our prospective students. Hebrew had quite disappeared from the field of college instruction by the year 1900 and since that date Greek has rapidly been following the same course. If knowledge of these two ancient tongues is still held to be the *sine qua non* of a seminary training a considerable part of the student's energy must be consumed in learning the elements of these languages. If this is required it will still further reduce the time available for the newer subjects that urgently demand attention in the curriculum. The other alternative is to make language study purely elective, to use the English text as the speediest way of gaining acquaintance with Christianity's biblical heritage, and thus to release more time for the pursuit of subjects of immediate pertinence to today's active ministry. This latter procedure is the manifest trend of curricular adjustments since 1900, but the process moves forward tardily and in the average seminary requirements are still some 40 percent biblical.

Still other serious problems have emerged in consequence of trends in general education and the practical demands of the operating ministry. Education itself has become a distinct science and its principles applied in the field of religion have resulted in the setting up of Religious Education as a definite branch of a theological curriculum demanding a proportionate share of recognition. Systematic theology, once clearly definable and limited to a given body of knowledge, has been forced to enlarge the area of its operations to include the findings of modern science in the field of physics, astronomy, anthropology, history, psychology, philosophy, and even medicine. The broadening outlook upon the missionary enterprise demands now an acquaint-

ance with those ethnic faiths which Christianity seeks to supplant. The study of the history of the church, which used to end in Protestant seminaries with the Reformation, now demands that the young minister be oriented in the more immediate process by which the church in America has arrived at its present status. The student used to go out with a hiatus of some three hundred years left blank, and found himself ministering to a modern institution that had but the feeblest resemblance to the church of Luther or Calvin about which he had studied in the seminary. These are all matters of lively concern for the religious life of today, for which professional leadership is presumably being trained in our schools.

Beside the old four "R's" as we might term them—Bible, systematics, homiletics and ancient church history—there has arisen a new series of topics wide in their range and extensive in content that clamor for recognition in a curriculum specifically designed to prepare students to meet the problems of a present-day pastorate. These new interests are represented by such terms as social ethics, religious education, missions and history of religions, history of American Christianity, philosophy of religion, psychology of religion, psychiatry and pastoral counselling, and the like. No one of these subjects was even broached in the seminary instruction of half a century ago. If they are to be taught now—and there is an ever-increasing demand that they should be—how can provision for them be made in the ordinary theological course?

In recent years several schools have made heroic efforts to meet this problem but no fundamental principles of procedure have been in evidence. Whether any consistent and uniformly effective plan can be devised, even by pooling the total wisdom of this Association, is an open question. It is not probable that any single program can be made to suit the needs of all schools. Many institutions have their schedules set for them by the conditions under which they were founded or by the constituency that they must serve. But for seminaries not thus conditioned, where members of the faculty are at liberty to shape a curriculum in line with their own best judgements, cannot some general principles be devised for guiding the procedure?

An examination of the trends in present-day curricular construction reveals two different tendencies that invite comment. One of these tendencies centers in the effort to cram the student

full of information, particularly about the Bible. The older types of courses are still maintained with some slight condensations or alterations that allow at least a passing recognition of the newer demands. Modern issues are transformed into biblical problems or biblical texts are rebaptized with modern meanings, but the instruction remains bible-centered in its content and emphasis. This ideal has recently been vigorously set forth by one of our own members, Professor Wentz, in his paper on "A New Strategy for Theological Education" published in *Christian Education* in April, 1937. He would make the Bible "the unifying center of the curriculum" and a biblical seminary the ideal institution.

A most incisive criticism of this point of view has recently been published by a member of this committee, Professor Moehlman, in a privately published paper on "Rebuilding the Theological Curriculum," now reproduced in the main in the *Crozer Quarterly* of April, 1938. While Professor Moehlman deals only with the teaching of the New Testament, and does not specifically refer to the paper by Professor Wentz, his comments bear very directly upon the entire issue. If time permitted I should like to reproduce in this report especially that section of Professor Moehlman's paper dealing with "The Remoteness of the New Testament Curriculum for Modern Life and Its Consequences." But I can only indicate its general bearing on the problem. One finds it to be the well-nigh uniform testimony of recent seminary graduates that the long hours they spent in school acquiring statistical information about the authorship, date and setting of biblical books, and the minute historical and critical exegesis of biblical texts, are in the main futile when the practical minister is faced with the concrete task of meeting the members of his congregation on the level of their most vital problems of living the religious life under the conditions of a present-day world. For this immediate task they have had no adequate preparation and presently they quite abandon the vain attempt to superimpose upon their congregations that body of antiquarian learning that chiefly occupied them during their student days in the seminary.

A second tendency, evident in some recent curricula, moves toward the opposite extreme. It is very definitely job-centered. The faculty seeks to anticipate every type of activity in which the prospective minister will find himself engaged and to provide him with a full equipment of tools and skills for the successful pursuit of his calling. It might almost be said that the seminary

graduate is sent forth with a well-stocked bag of tricks that are assumed to be adequate for any emergency. If the Sunday school needs to be reorganized he is ready with an authoritative model furnished by his professor of religious education. If a community survey is to be undertaken he resorts to the pattern of procedure recorded in the notes which he took in a course on social problems. If a lady with nerves on edge comes to him for advice he applies the techniques recommended by his professor of psychiatry or personal counselling. And so on over the whole range of his activities he becomes the practitioner of skills learned in school and the repeater of prescriptions that have been diligently compiled from the lectures of his professors.

Apart from the deadening effect of such imitative procedures, there is the further fact that no professor, however wise, is able to anticipate the future contingencies that will face the minister in an ever-changing world. The effective techniques of yesterday may be outmoded tomorrow. The student should learn to regard the school's instruction as tentative programs used with more or less success in the past, but by no means valid techniques for all time. Unless we can teach him that they are only springboards from which to launch forth on his own initiative into a freshly creative task in religious leadership he might perhaps better not have learned them at all.

Neither an information-centered nor a job-centered curriculum supplies the fundamental principle that we should like to see operative in the process of revision. The more elusive but more important task that we recommend is the reshaping of our instruction in such fashion that it will stimulate creative self-reliance on the part of the student, render him socially minded, and make him personally adaptable to people and problems. He should acquire both information and skills, but as points of departure rather than havens of rest for his career in the ministry. No professorial group knows or can know all of the things that he will need to learn, and no past practitioners, however skillful, can write a final list of prescriptions for healing the religious ills of future generations.

If our ideal for revision of the curriculum is thus functionally defined, the practical task of putting it into effect is still not solved. In the first place provision must somehow be made for a much wider range of subject-matter than was embraced in the older course of study. If seminary education is to prepare one

to minister to the modern church the point of departure for curriculum construction should be a full recognition of the various duties involved in modern religious leadership. Nothing can be as fundamentally important for the student as an introduction to the specific tasks that he will have to perform. A curriculum that was built a hundred years ago, however excellently designed it may have been to meet the demands of that day, may now have to be totally set aside. No tradition can remain sacrosanct in its own right. Antiquarian interests, the ensconced privileges of biblical subjects, the rigidity of departmental classifications, the tenacious claims of the teachers of long established courses to the major portion of the student's time, the insistence by these instructors that their offerings be compulsory while the newcomers into the curriculum are merely elective, these and like claims to prestige must all be surrendered or freely resubmitted to a new judgment based on the grounds of functional efficiency.

As the scope of ministerial activity has widened in modern times the seminaries have increased their offerings and added to their instructional staffs. This growth has necessarily been gradual and often hampered by financial difficulties. But progress has been made. Yet this increase has raised a new problem. How can the student during the three years usually allowed for his seminary training cover the more extensive area embraced in the new curriculum? Proposals to lengthen the period of seminary training have not met with general favor. In fact such proposals are usually based upon the presupposition that the courses as taught half a century ago should retain their old rights to time and attention, while revisions or supplements introduced today are treated as mere incidental appendages entitled only to the fag-end of the student's time. But that too is a thesis that cannot be maintained when the functional point of view dominates the attempt to reconstruct the curriculum. Older subjects that no longer minister effectively to the student's preparation for his actual task cannot retain vested rights. If they are not discarded completely they may be kept as museum exhibits, but the student should not be required to spend time gazing upon them against his better judgment. No revision is adequate which merely adds new courses to the old. What is needed is reconstruction from the foundation up, not merely the addition of another ell to an already too rambling structure.

The diversity of the modern minister's tasks makes it desirable that curriculum offerings be as extensive and varied as possible.

Also an intelligent and effective leadership in religion requires men who have laid a broad foundation and attained a comprehensive grasp of theological learning in the best sense of the term. We hold no brief for tyros in the pulpit, and we stand ready to anathematize ministerial dilettantism. But we are not at all convinced that the older type of seminary curriculum will insure us against these dangers or that a new curriculum framed on the functional principle will fail to provide us with scholarly and dignified preachers. We must aim at both breadth and specialization. And success in this endeavor cannot be insured by the seminary alone. It must build on the cultural foundations that have already been laid in an earlier period of the student's education. Hence the importance of the pre-seminary equipment, the study of which has been intrusted to another committee of this Association. It is the task of the seminary to carry forward the process already begun and to direct it more specifically toward excellence in ministerial equipment.

How to provide for both breadth and depth in the now widely diversified activities of the ministerial profession, and how to make the training contribute directly toward actual efficiency in the modern world, is the concrete problem which curriculum revision should strive to solve. And should we succeed in solving it for this generation that would not release the next generation from the necessity of reopening the issue in the light of the needs of their own day and age. But that task we may leave to them in the hope that they will be more successful than we have been. For I must confess that I have no ultimatum to deliver upon the subject. The best that I can do is to submit a sample experiment that has been tried in my own school for the past five years. It is not offered as a model to be copied, but only as a basis for discussion and criticism.

We began the experiment by making all of the courses usually offered by our several instructors strictly elective. We thus side-stepped the insoluble difficulty of persuading teachers to alter their well-established didactic habits according to any proposed principle of revision, and left it to the students to decide what should endure and what should perish on the principle of the survival of the fittest. In order to preserve breadth we then instituted a new curricular item which we called "orientation" that was cooperatively conducted and required of all students who became candidates for degrees. It surveyed the task, the scope and the method of theological education, in general. It aimed

to introduce the student to the entire field of divinity studies, to expound a method of procedure, to indicate the principal areas in which one may specialize, to point the way to opportunities that lay ahead, and to help the student to find his way about in whatever field of further study he might choose to work. As conducted at present this course meets eight hours a week throughout each Autumn Quarter.

Beyond this point the student selects according to his own pleasure specific courses from any or all of four fields of interest grouped as historical, biblical, theological, and practical. But as a further safeguard against shallowness it is required of every student that he take, or pass an examination upon, one or more courses in each field. He is thus encouraged to dig in, so to speak, at spots that may seem to him most inviting over the whole educational terrain. By this time it is hoped that he will have decided in what particular field he wishes to specialize in his preparation for the ministry and the remainder of his work is concentrated in that particular area of study.

Of course thus far this is only a five-year experiment, and its faults may outrun its virtues. But at least it has delivered students from the lock-step of the old educational chain gang. It has denuded particular subjects and professors of their dearly cherished proprietary rights within the curriculum. In the new scheme, if an instructor wants a hearing he must make his offerings seem functionally important in the education of the student. Under this pressure I suspect that many a grimy sheet of wellworn lecture notes has gone to a last long resting place in the wastebasket. And perhaps what is more important than anything else, the student has become a fellow-participant in the shaping of his educational program. A prescribed curriculum demands only receptivity on the part of the student, and all too often he is perfectly satisfied with this state of mind. He thinks of his theological education in terms of a specific set of courses to be taken in order to procure a degree. How often we have been approached with the familiar question, What must I take in order to graduate? It is assumed that when a candidate has completed these assignments his education is finished and then he will proceed to a new enterprise in the work of a parish. It has never dawned upon him that it is necessary for a successful career that educational activity should be continued under his self-direction throughout the rest of his life, nor has his seminary training given him any stimulus toward this effort. Education has been simply

the accumulation of a body of knowledge necessary for a degree. It is so much pabulum to be disgorged, or otherwise disposed of, as he sets himself for action in the practical ministry. He has been cultivated by his tutors, but cultivated men who have basked under the genial shade of professorial wisdom for three years often quickly wither under the blazing sunshine of active life.

On the other hand, a curriculum built on the elective principle throws upon the student responsibility for shaping his own course toward a well-defined and clearly envisaged goal. His stay in the seminary is not simply a three-year moratorium in his professional career. The process of self-education for a specific future begins at once. Tutorial guidance is not a superimposition but a reserve to be drawn upon according to one's needs. Thus habits of self-education begin to grow during student days. Men practice self-culture, growing from within and learning to deal on their own responsibility with selection of subjects, methods of work, and tools for implementing their efforts. In fact we have found that the more aggressive and capable students often shape up for themselves courses of study not listed in the curriculum and work out with a minimum of advisory guidance new areas of knowledge which we are glad to have them submit in examination for a degree. I venture to predict that such habits established while in school will prove immensely valuable for their future educational career.

Such are the suggestions that I propose with reference to the revision of the curriculum. Certainly every curriculum should aim to quicken the moral and spiritual insights of students, and to strengthen their character and devotion to high ideals. It should provide skill in ministerial duties and equipment for an increasing multiplicity of pastoral activities. But above all it should equip men for creative thinking and consecrated activity, ready to solve for themselves new problems as they arise in the pursuit of their careers. Undoubtedly this will always remain an unfinished task, but it will ever be the duty of the seminaries to stimulate the process of growth in as healthful a manner as possible and to the highest attainable degree.

May I add one final comment? Perhaps it is the most serious of all our difficulties. How can the faculty be fitted into the work of curriculum revision? Faculties are composed of human beings, and even seminary instructors are often emphatically human. I do not doubt that they are all sincere men of God,

but their spirits are of necessity shrouded in bodies of Adam's clay. Objections to change are much more serious to faculty than to student eyes. The vested interests of certain professors and their subjects are buttressed by very earnest convictions on the part of those who contend for these rights. The task of educating them to a new point of view is a grave problem. Every seminary should strive to do everything in its power to keep faculty members alive to the new demands upon the ministry. For any changes that may be inaugurated can become really successful only when heartily supported by faculty morale. To sacrifice this value is to court defeat at the start.

S. J. CASE

REPORT OF COMMITTEE ON SCHOLARSHIP AID AND STUDENT SUBSIDIES

PRESIDENT R. W. BARSTOW

All that I can bring to you is a report of progress and somewhat meagre progress at that. This general problem area was explored in a preliminary way at the last biennial meeting. The Committee requested and optimistically expected helpful comments and suggestions bearing upon its report which was printed in Bulletin 11. But no illumination was forthcoming from any source whatsoever, except a few flashes of satirical laughter at the complexity and delicacy of the economic and psychological riddle with which this Committee was given the privilege of playing.

However, the Chairman at least believes this field of study to be sufficiently important to warrant discussion again, even though it be in somewhat general terms, leading to a few specific questions and recommendations.

Inasmuch as the personnel of this meeting is quite different from that at Crozer, and the problem apparently the same, it may not be inappropriate to review and restate some of the fundamental issues involved. And it will be noted here, as it was two years ago, that this whole matter of scholarship aid and student subsidies is intimately inter-related with many other special subjects which have been discussed. It is inextricably interwoven with the techniques of recruiting. It is one aspect of the whole question of field work. It has a bearing on the four year vs. three year issue. It is related to matters of morale, health, academic and spiritual standards, and every phase of student life in general.

The report of this Committee in 1936 drew in outline two sketchy pictures. First was that of the almost universal impecuniousness of theological students. We admit that there are many very lovely notions of unworldliness and no doubt we all wish that life were not messed up with material necessities and ensuing embarrassments. But even theological students and professors must live in the world as it is. And I venture the assertion that most of our students are not insolvent because of any high principles of renunciation, but rather because of the disagreeable but insistent circumstances of plain poverty. Such

a condition does not of course qualify as a state of grace, and it may even become a state of disgrace when we consider some of the expedients used to overcome it, the shopping and dickering, the bidding and bribery, which seem somewhat incompatible with the highest ideals of Christian consecration and service.

The second picture sketched was that of the promiscuous financial help meted out to students, consistent only in its universal confusion both as to principles and as to practices. We seminaries differ among ourselves only as to the chaotic methods of dealing with the facts, and the amounts we have available for student subsidies.

Some of you undoubtedly remember the five suggestions along this line embodied in Mr. May's report. To recapitulate them again—first, he suggests lowering the net cost of theological education. But we are already very close to the irreducible minimum on that point, and much below the costs of other professional schools. Second, he suggests the more extensive use of loan funds. But in view of the fact that clerical salaries are in general scarcely adequate for family maintenance; it seems hardly fair to expect men to burden themselves too heavily with loan obligations. His fourth suggestion is for recruiting from the higher economic levels. And of course this would be helpful in many ways. For the young men from homes with resources sufficient to supply the needed four to six hundred dollars a year for a three year period of theological study would presumably bring other advantages of broad outlook and cultural contacts that would help lift the general intellectual and social level of the ministry. Not that wealth and spiritual power are synonymous, or even necessarily complementary attributes. But with all honor to our students who come to us with zest and conviction from less advantaged homes, it must surely be admitted that we could wisely welcome a larger proportion of men who have been and are freed from the cramping disciplines of financial inadequacy.

May's fifth suggestion bore upon the integration of remunerative field work with class work in course, and apparently we are all working along this general line. This leaves only his third suggestion, namely, still more generous student subsidies. I recall that at Crozer some exceptions were taken to the word subsidies, because of its possible implications. But exceptions can also be taken to the general use of the word scholarships because in most cases the grants in aid have no reference to actual or even potential scholarship ability.

This brings us once again face to face with the possibility of considering the basic principle of full support for theological students, either from institutional funds or denominational cash boxes. That would mean covering all educational expenses plus a reasonable allowance for clothes, recreation, and other incidentals. I presume it would also include purchase price and maintenance for the inevitable automobile. And then there is the wife, for whom theological students seem to be less willing or able to wait, than law or medical or engineering students. Should we not underwrite wives—and even babies—and guarantee furnished apartments? Where draw the line?

But more seriously—it appears that the problem boils down to the matter of the wisest possible administration of such financial assistance as seems to be required under existing circumstances. And it is just here that the seminaries can be of mutual aid by certain general agreements and more nearly uniform technique. Certainly for a time at least, we will have to work out our own adjustments and applications of the student aid problem. But a few fundamental suggestions are herewith offered.

In the first place, should we not all encourage the greatest possible degree of student independence? Why should not families of theologs as well as those of medicos make every possible effort to meet the bills of the school? We have developed an expectation of subsidy which creates a vicious circle. Should not definite efforts be made to have students count more definitely on their own resources? Let it be understood that aid may be available in cases of necessity, but not as the expected procedure.

In the second place, and growing directly out of this first principle should not the seminaries all agree to minimize the financial emphasis in their recruiting programs? It is improper and unworthy to “bid” for students on the basis of the size of the grants that can be made. Student morale is not strengthened nor is the ministry of the churches helped by indiscriminate financial hand-outs any more than by ill considered academic concessions.

In the third place, should we not adopt definitely a policy of limitation of aid? By this is meant the recognition of aid as a means of meeting the expenses of the school year, rather than as an outright gift. This would mean the keeping of all grants on a presumptive basis, subject to revision upward or downward as conditions change. For example, suppose a new student enrolls,

and after a review of his financial situation is awarded aid to the extent of two hundred dollars which will enable him to get through the year without a deficit. Then in mid-year, he secures an appointment in the boys department of the Y.M.C.A. which pays him ten dollars a week. Should he not let that stipend replace and cancel out further help from the institution? Otherwise, if he has secured a grant and gets a paying job in addition, it is so much velvet for him, and may even amount to a misapplication of trust funds.

But it is obvious that all these specific questions rest back upon our main approach to the problem, and how we think of the matter of student aid—its purposes and procedures.

And now pending fuller discussions and agreements on these major points and policies, there are two specific recommendations that this Committee would make to the Association. Whatever other decisions may eventually be reached, and whether or not we can get together with our varying situations and denominational backgrounds—in the way of administering student aid according to a common pattern of agreement, at least we might clarify the situation by way of straightforward and codified statements. For one thing, a study of our catalogues reveals strange ways of setting forth the financial requirements for a year of study. There are often rambling remarks about low cost of board and room, and scholarship aids, etc. Often before one can really understand what a year may cost him net he has to check through various pages of the catalogue for cross references and modifying offsets. Also most announcements regarding subsidies use the term “scholarship” rather loosely and mix it up with other words and other facts.

We recommend therefore to the Association two schedules for inclusion in our respective catalogues, either supplanting or supplementing present statements. One is a uniform recapitulation of expenses. The other is a clarifying schedule as to financial aids of various sorts that are available. We submit herewith the following simplified forms and urge that they be used by all schools of the Association.

CATALOGUE STATEMENTS SUGGESTED BY COMMITTEE ON STUDENT AID

Financial recapitulation according to schedule adopted in principle by the American Association of Theological Schools.

A. Tuition Fee

- B. Room Rent (inclusive of any charges for service, light, heat, etc.)
- C. Board
- D. Registration Fee
- E. Graduation Fee
- F. Library Fee
- G. Health Fee
- H. Athletic Fee
- I. Laundry
- J. Student Association Dues
- K. Any other Fees
 - 1.
 - 2.
 - 3.

NOTE 1. If there are no charges under certain items, this fact should be noted.

NOTE 2. Unless otherwise indicated, these figures are for a two-semester year.

The American Association of Theological Schools has approved, in principle, and recommends to all member institutions, the following scheme of designation for the various types of financial aid that are available for students, details and conditions differing, of course, in different schools, but these general categories being recognized as characteristic:

- A. Fellowship awards, major amounts for graduate study or research, awarded on merit.
- B. Scholarship awards, on a basis of academic achievement.
- C. Student grants, given outright in cash to worthy students towards institutional expenses and personal maintenance.
- D. Student credits, against normal institutional or academic charges.
- E. Work Grants, in cash or credit for non-professional activity such as waiting on table, routine library jobs, janitorial help, etc.
- F. Service Grants, of cash or credit given in recognition of and compensation for supervised activity along professional lines.
- G. Field appointments, i. e., activities along professional lines, with compensation direct from the field or institution served, whether or not under Seminary supervision.

H. Loan Funds, available to students upon the signing of proper notes for repayment.

Under these various designations this school offers the following opportunities to competent students who need financial assistance to carry on their studies:

We recognize that these details of statement do not provide the solution to our problem, but we think that such a clearing away of underbrush may help us all to see more helpfully the exact and relative positions which are held, and out of this clarifying process may develop further enlightenment and helpfulness.

These various comments and recommendations are presented in the hope that they will provoke free discussion as a result of which the Committee can continue its investigations and present in due time a more adequate report covering this major field of common concern.

Respectfully submitted,

R. W. BARSTOW, *Chairman*

SUPERVISION OF THE TRAINING OF THEOLOGICAL STUDENTS

DR. H. N. MORSE

The present Committee on Supervision of the Training of Theological Students was appointed by the Executive Committee of this Association in January, 1937, and was asked to follow up the report of a similar Committee made to the 1936 session of this Association. In particular it was requested "to counsel with organizations and seminaries offering clinical experience to theological students, regarding the development of their work and possible steps toward their closer coordination" and also "to explore the possibility of closer cooperation between this Association and the Home Missions Council and the International Council of Religious Education in the matter of supervised training of theological students." Broadly speaking, the Committee was to consider "all types of experiences by which students learn, outside the theological school, to discharge the functions of the ministry; and to have under view the question of discovering and carrying out effective means of supervising these varied types of learning experiences."

This statement, which I present at the request of the Chairman, is to be received not as a report of the Committee, but as a more or less gratuitous expression of personal views. I have had a brief conference with one member of the Committee and with the Executive Secretary of the Home Missions Council and have had access to the results of various conferences on this general theme. Otherwise, this statement is based on personal contacts with twelve or fifteen seminaries, upon statements from a considerable number of seminary graduates as to what they did or did not get in seminary to prepare them for their work (material which I use with reservations) and upon whatever one can glean, as to the adequacy of theological education, from twenty-five years' association with an organization which employs around 2,000 seminary graduates.

I am not in a position to discuss the facilities which are available to theological students for clinical experience in general or mental hospitals. An interesting statement on this matter will be found in the May 21st issue of the Information Service published by the Federal Council of Churches.

THE INTEREST OF HOME MISSIONS

The suggestion of conference and cooperation between this Association and the Home Missions Council, which I still hope may be arranged for, grew out of two things. First, the Home Mission agencies represent a very considerable employing interest. In a recent year the Boards related to the Home Missions Council employed between 14,000 and 15,000 ordained ministers, not all, of course, graduates of seminaries. These men are engaged in many types of situation for which it may be conceded that they were not, on the whole, well prepared. Often they are in situations dominated by acute social, economic, or cultural problems, yet the fields in which they serve are in many respects typical of the current situation in the church at large. If one accepts the statement in your "Standards for Accrediting Theological Schools" that the best evidence of effectiveness in preparing students for the ministry is an effective ministry, this total experience should be found significant.

Second, the very general dissatisfaction of Home Mission executives with the results of theological training indicates a lack of mutual understanding that we might well take steps to remedy. It may indicate something more than that. Every discussion of the improvement of church programs begins and ends with the assertion of the need for a capable, well educated, conscientious ministry. Home Mission executives know far too many conscientious hard working ministers whose epitaph might well be the epitaph of the old Negro, "He fought a good fight, but he had a dull razor." In brief, the familiar criticism of the seminaries is that they do not prepare men specifically for the types of situations in which a large proportion of them will begin their ministry and in which many of them will continue throughout their ministry.

Rather categorically, may I put the argument thus: professional training for religious work should be directed toward at least these, among other, objectives:

- (a) An understanding of the social world in which religious work is to be done and what it does to and demands of the religious spirit;
- (b) An understanding of the nature and source of our Christian heritage and its relevance for contemporary life;
- (c) An understanding of the process by which religion may make its contribution to contemporary life and the

way in which religious institutions may helpfully function and may survive;

- (d) An understanding of how the meaning of our Christian pre-suppositions may be interpreted in terms of practical life situations and experiences.

These are not separate considerations but are parts of one educational problem. The general inadequacy of the treatment of the first limits whatever may be attempted with the others.

SUPERVISED FIELD SERVICE

Supervised field service during the period of theological education is at least a partial answer. At its best—and it seldom has a chance to be at its best—it can go far to remedy the academic deficiencies of theological education as professional training. That fact was evidently recognized in the appointment of this Committee.

Among the arguments for supervised field service the following are familiar: First, most students, for financial reasons, need church jobs. The only way in which the seminary can get away from the opprobrium of a strictly 'meal ticket' attitude is to supervise the work and so, presumably, to improve it and give it educational value. Second, whatever importance your educational philosophy may assign to activity in the learning process, professional education, as President Beaven pointed out in his report two years ago, "is increasingly recognizing the importance of confronting the student with actual situations and problems such as he will meet in the practice of his profession, and of providing opportunity for practical experience under competent supervision as a definite part of his preparation." Third, even those who do not appreciate the educational value of properly supervised field experience are likely, upon reflection, to recognize the ill effects of practising, without supervision, what one is in the process of being trained to do.

The following are recurring questions, in relation to field service, to which we do not by any means know all the answers:

- (a) How much and what kinds of field work should a student be permitted to undertake while carrying full academic work?

Should the decision on this be governed solely by the student's financial needs?

How should such field work be supported?

Should the scholarship funds of the institution generally be related to field work?

- (b) How much and what kind of supervision should the student receive in his field work?

Should this supervision be purely administrative? Or academic? Or ecclesiastical? Should it be from the point of view of giving the student an intellectual understanding of the social and religious situation with which he is working? Whose responsibility should this supervision be?

- (c) What should be the relation of field work to the 'regular academic course'? Has field work fundamental educational value and, if so, is that value dependent upon its integration with other courses? Has field work something to contribute to the regular academic course?

For example, should the teaching of philosophy or theology or homiletics be expected to approach the realities of the student's field experience? Would it be better teaching if it did? For the purposes of professional preparation, can teaching that is not related to living experience ever be really good teaching?

Lancelot Hogben in "Retreat from Reason" comments on a certain type of scientific teaching and research, the academic value of which, he says, is largely rated in our universities "on a futility scale." He remarks of the younger generation that "their pitiable predilection for action without thought is the legitimate offspring of thought divorced from action." His argument contains more than a kernel of truth for professional education. Would not the relevance of theological learning for religious experience and practice become clearer to the student if it were obviously clearer to the professor and from the point of view of the student's actual contacts?

There are many practical difficulties to be encountered in field work supervision as now practised. The apparently increasing tendency of theological students to marry before the completion of their course of study increases the financial pressure which often necessarily dominates field practice. For all students the constant problem is to keep financial needs from submerging the need for experience. The question too often is not what the student needs in the way of experience but what he can get sufficient pay for doing.

Almost equally difficult to deal with is the pressure of time. Academic pressure seems to be increasing. In the view of most

professors field work is an 'extra.' Hence the time necessary for interviews, conferences, and other supervisory processes, as well as the time necessary for the field work itself and for the preparation of reports upon it, is begrudged. The problem here is accentuated by the fact that almost every seminary lacks a sufficient supervisory staff and the other members of the faculties are generally reluctant to give sufficient time to make up for this deficiency.

The primary problem, in my judgment, is concerned with the general attitude of the average faculty member as to the real significance and value of supervised field work in preparation for the active pastorate. My own feeling, and this is shared by most field work directors with whom I have talked, is that no satisfactory solution of the major problems of field work is possible so long as it occupies its present 'stepchild' place in the educational system of the seminary. All the possible solutions are negated by a lack of money, a lack of time, or a lack of interest. If there is a solution it will be found in a different approach to the central problem of professional education which will emphasize not so much the mastery of subject matter, per se, as the direction of the entire educational process toward the service which the student is being prepared to render as a minister, considered in the light of the type of field in which he is expected to serve.

ANALOGY WITH PREPARATION FOR TEACHING

There is an obvious analogy between the process of education for the ministry and that of education for the profession of teaching, even though it is equally obvious that there are fundamental differences in the practice of these two professions. Studies and experiments in the field of teacher education clearly reveal the basic similarity of many problems faced in these two fields. As an instance of this similarity one may cite Year Book XXIII of the National Society of College Teachers of Education (University of Chicago Press, 1935) which contains a body of principles by which practice in teacher education may be guided. Attention might also be called to articles in the January and October 1936 issues of the Teachers College Record concerning the goals and procedures of New College, a Unit of Teachers College of Columbia University.

These studies of teacher education define certain persistent problems dealt with which have their counterparts in ministerial education:

1. Selection of students on such bases as will reasonably assure a high quality of professional service. Involves character, personality traits, scholastic ability and mental capacity, physical vitality and freedom from serious physical and speech defects, effective habits of study, satisfactory emotional control, a socialized attitude and those habitual adjustments that constitute the foundation of a good "social life", the possession of strong professional interests and a "service" attitude toward the profession.

2. Building a curriculum that will make satisfactory provision for (a) broad general culture in the major areas of human experience; (b) sound scholarship in the fields of direct professional interest; (c) scientific technical training in the field of professional practice; (d) understanding of the major problem areas of current life. These elements to be so combined as (a) to be adapted to the individual requirements of students; (b) to be "continuous in thought and organization and inherently sequential"; (c) to "promote an understanding of basic concepts, principles, relationships, and generalizations rather than the mere acquisition of facts or information, however well organized"; and (d) to provide for differentiation and specialization from the point of view of the type of educational service to be rendered.

3. Devising such records, tests and measurements as will permit the evaluation of the student's progress primarily in terms of his demonstrated professional competence and capacity, broadly viewed.

4. The effective supervision and effective educational use of the student's field experience—observation, social or community activity, participation and practise in teaching, etc.; the integration of such experiences with other phases of the student's work.

5. Testing the capacity of the student for independent work under normal conditions, *before graduation*, through some form of internship.

New College of Columbia University is an interesting attempt to reorganize teacher education so as to meet these and other related problems experimentally. Its whole program is based upon the concept of the *superior* teacher, i.e., a superior individual with superior training. Each student is placed in direct contact with typical rural, urban and industrial situations, participating in social and educational programs and becoming familiar with characteristic community problems. Provision is also made for supervised student teaching—observation, participation, practise, and for a final 'internship' period during which a particular

project in research and practise is carried out. The general program for study is built around *major problem* areas which, in curriculum construction, are "the points of reference in determining the materials and experiences which are judged of most worth" and, in individual guidance, are again "points of reference in determining which of the general curricular materials and experiences and which sequence will be of most worth to a particular student." The focal point in the integration of curriculum and field experience is a central educational seminar.

ASPECTS OF THEOLOGICAL EDUCATION

In general, the atmosphere of the average Theological Seminary (taking into account the attitude both of faculties and students) is more that of the graduate school for the study of theology than of the professional school for training for the work of the pastorate. This has the practical result that—

1. The *content* of religious experience and thought receives more attention than the *process* of religious development and religious ministry. Ordinarily the teaching of the one is not integrated with the teaching of the other.

2. The historical approach to the Church largely takes the place of an empirical approach to a study of the church as a functioning institution in contemporary society.

3. The accepted measure of progress of the student is *academic*, i.e., largely concerned with mastery of subject matter and under a formula of hours and credits, rather than *professional*, i.e., in terms of personal development and demonstrated capacity for the work for which, presumably, he is being educated.

4. The field service of students has still, usually, a very dubious academic position. It is no more than tolerated as an economic necessity by most professors. The most effective supervision which it receives is disciplinary or administrative, rather than educational. It has only an accidental opportunity for integration with most of the other aspects of seminary work, even with those with which it is most naturally connected.

5. There is no adequate integration of the *whole* program of the seminary, in the sense that (a) the various courses and activity phases are not sufficiently related to each other; (b) they are not clearly and definitely related to the needs of professional preparation; (c) they do not sufficiently recognize the importance of the personality factor and are not satisfactorily related to individual development. The materials of the curriculum are sequential from the point of view of subject matter but are not, as they should be, inherently sequential from the point of view of the development of the student in relation to the requirements of

professional preparation. The elective system seems greatly to increase the weakness in these particulars.

There is need of experimentation to find the answers to the following, among other special problems:

1. The reorganization of the entire educational program around the central problems of professional service in an actual church under actually existing conditions. This calls for a fundamental integration among—

- a) Background and cultural studies
- b) Factual or 'tool' courses
- c) Practical or 'skill' courses
- d) Field observation and practice

2. A method of selecting students, both before and after admission, from the point of view of professional requirements.

3. Some method of measuring and evaluating progress in the terms of personal development and professional capacity.

4. A method of planning field experience—observation, group participation, analysis, individual practice—as a central and fundamental phase of the educational process, designed to further understanding of basic problems of current life and of effective programs of religious ministry in all its important aspects.

5. The organization of student supervision and student counseling to include—

- a) Analysis and interpretation of social situations and persistent problems.
- b) Technical direction and evaluation of work.
- c) Use of educational materials of Seminary curriculum.
- d) Personal development of student.

6. Development of the field work practicum or central educational seminar as a vehicle for general integration, professional supervision and evaluation.

This consideration of special problems leads to the following general observations:

1. Sociological materials in the curriculum and field experiences of students are not to be regarded as merely incidental 'enrichments' of the program of the Seminary but as essential aids in giving real professional utility to the program as a whole. In other words, the utility of the educational process is likely to be found in relating basic historical, cultural or practical materials to 'life situations' considered from the point of view of the ministerial function and of the church and of religion.

2. No student can be given the opportunity, either through classroom work or field work, to familiarize himself with all possi-

ble types of social situations. Three things can be done: first, he can be familiarized with reasonably typical situations and given a technique of social analysis which can be applied to other types of situations; second, he can be familiarized with the major problem areas of human life which are persistent in any type of social situation; third, attention can be directed to the common factors of personality and social relationships, to develop the technique of analysis and the ability to understand such factors. The universality of underlying or ultimate objectives and the variability of immediate or practical objectives should be seen not as contradictory but as complementary factors in the educational process.

A Suggested Procedure:

A complete and detailed plan calculated to provide a satisfactory solution of these various problems and difficulties cannot be projected on the basis of present knowledge and experience. Any such plan would have to be a gradual development. Even if this were not the case, it is unlikely that any Seminary would be willing or able abruptly to reorganize its entire procedure. Therefore, what is here suggested for purposes of discussion is divided under three heads: first, certain minimum proposals that might, with comparatively little difficulty, be put into effect by any institution; second, a more thorough-going experiment that might take the form of a unit within an institution, in a sense an experimental school within a school; third, a series of topics for study and experimentation.

I. Minimum Proposals—

1. That every student preparing for the pastorate be required, during at least four semesters, to carry an assignment of supervised field work, for which adequate time allowance will be made, as follows:

- a) One semester—visitation and observation of assigned or approved fields, illustrating different types of situations and programs; full reports to be required and discussed with supervisor.
- b) One semester—a field survey (as case study of some typical field) or research project on approved topic; full report required.
- c) Two semesters—service in some approved form of church work of a sort calculated to be useful to the community served and of educational value to the student; supervision provided, reports required.

2. That the supervision of field work be organized and conducted under the direction of a committee of the faculty to include—

- a) The director of department of field work;

- b) One representative each of departments of homiletics, church administration, religious education;
- c) One representative of other departments.

It is possible, with careful organization, to make excellent use of pastors and of denominational or interdenominational executives in supervision.

3. That such supervision be planned to include, for each student—

- a) Expert assistance in analysis and interpretation of community situations;
- b) Expert assistance with reference to technical phases of church work, as preaching, conduct of public worship, church management and finance, pastoral work and personal counseling, religious education, community service, etc.;
- c) Advice as to use made, in preaching, teaching and worship, of general materials of seminary curriculum;
- d) Visitation of student fields, for general observation, by various members of faculty, all to participate so far as is possible;
- e) Personal counseling from the point of view of the spiritual and professional development of the student with consideration of his developing attitudes toward his work.

4. That there be a central seminar or field work practicum, conducted under the general direction of the committee having charge of supervision of field work; attendance to be required of all students during periods of supervised field work; this to be planned primarily from the point of view of curriculum integration and to have cooperation of all members of faculty.

5. That supervised field work be carefully evaluated and given full academic credit.

6. That each student be encouraged to spend one summer vacation working in industry or agriculture, and one summer in some form of church work for which satisfactory supervision can be provided or in some form of clinical experience.

7. That there be provided at least one general social orientation course, analyzing the principal types of social situations and their bearing upon the task of the church.

8. That there be provided at least one course in methods of church work adapted to the town and country field, in which most graduates of seminaries begin their ministry.

II. An Experimental Unit Within the Seminary—

There would seem to be no insurmountable difficulty in the way of such an experimental unit, operating within the general form of organization and procedure of the Seminary, providing

the necessary instructional, supervisory and administrative arrangements could be made.

1. Its general characteristics should include the following points:

- a) It ought, at the outset, to be limited to ten or twelve students, but might be initiated with fewer.
- b) It should be planned to cover a four or five year period, (preferably five, including a final probationary or internship year in the pastorate.)
- c) It would require a larger allowance of scholarship funds per student, or larger personal resources, than is customary.
- d) The entire procedure should be flexibly adapted to the needs and progress of the individual student. Therefore, the sequence of the various phases and the amount of time allotted to each should be subject to adjustment.
- e) The student's entire year during the duration of the course should be included within the program.

2. The year-by-year characteristics of the course might be somewhat as follows:

- a) *First year*—in residence at Seminary—

Field work to be limited to visitation, for observation and analysis, of typical fields and problem situations.

The curriculum to emphasize general background and foundation courses, introducing the student to the basic phases of theological study but in all cases to include (1) a general social orientation course, (2) an introductory and exploratory course in the elements of church operation and ministerial service, designed primarily to develop sound professional attitudes, and (3) a central seminar for general integration.

The purpose of this first year should be to develop a general background of understanding of the major problems of organized religion in contemporary society, viewing the field and the church as a whole, and of the resources of the church and of the Christian religion for dealing with these problems.

The summer months might well include a period at an agricultural college or a period of group participation in agricultural work with related, supervised projects of community service other than the pastorate.

- b) *Second year*—in residence at Seminary or in nearby community—

Field work should be in a student pastorate, under supervision, or in some equivalent form of definite religious service.

The curriculum should be planned from the point of view of an increasing professional emphasis with reference to the content and method of the church's ministry and the function of the church as a social institution. It should also aim to develop understanding of the characteristics and requirements of the student's major field of professional interest. Large place should be given to 'tool' and 'skill' courses. The central seminar, for supervision and integration should be continued.

The summer months might be devoted either to clinical training in a mental or general hospital, or to some form of field survey or case study project.

The purpose of this second year should be to develop a clear understanding of what is involved in the profession of the ministry. This involves an understanding, first, of the nature of religious experience in the individual and in society, and, second, of how organized religion can or does function.

- c) *Third year*—in residence away from the Seminary on a selected field typical of the general field of major professional interest.

The major emphasis of this year should be on field service, as a member of the staff of a Larger Parish, or in some comparable position under competent local supervision with the cooperation of the Seminary. Provision should be made for (1) definite reading and research assignments and reports and (2) attendance upon a short course or conference emphasizing social analysis and methods of work. This should continue through the third summer. There are a number of interesting current experiments with this idea of a 'clinical' or, as one seminary calls it, an 'externship' year.

The purpose of this third year should be to provide a period of intensive specialization and practice, to sharpen and deepen understanding of characteristics of major field of professional interest, and of the constructive functions of the church and of religion.

- d) *Fourth year*—in residence at Seminary.

Field work should be directed toward the completion of a research project on a selected problem of such a nature as to call for the integration of general and specific materials in relation to some phase of religious work.

The curriculum should be planned from the point of view of integrating the student's views of the function and work of the church and of the nature and content of the Christian religion. The philosophy of religion, broadly conceived, should therefore have a central place, together with the central seminar on the work of the minister.

The purpose of this year should clearly be to provide a thorough-going educational integration for professional purposes of all the work of the course, together with a check upon the application of theory to practice.

- e) *Fifth year*—(including fourth summer)—to be spent in the pastorate, with guidance and supervision from the Seminary. Supervision to be provided through correspondence and personal visitation.

Emphasis should be placed on—(1) a thorough survey of the community and of the local church, (2) the formulation of a program of work adapted to the situation, (3) the formulation of a program of preaching and education related to existing needs, (4) establishment of sound personal procedures in organization of time for study, pastoral work, church administration, community leadership, culture and recreation.

If feasible, provision should be made to conclude this year with a short course or conference at the Seminary for a final check-up.

3. In the foregoing it is assumed that techniques will be worked out for supervision and for recording and evaluating all phases of the student's activity; also that, particularly at the conclusion of the second and fourth years, there will be comprehensive examinations from the point of view of all the elements entering into professional competence.

III. Topics for Special Study—

The following, especially, need to be made the subject of careful analysis and experimentation:

1. Technical aspects of supervision of field work of students.
2. Study of educational value of various types of field service.
3. Methods of evaluating—
 - a) Field work
 - b) General professional development of student.
4. Method of integrating general and background courses with special fields of professional interest.
5. Bases for selection of students, both at time of and after first admission, from point of view of professional requirements.
6. Method and content of central seminar (or field work practicum) and of social orientation course.
7. Analysis of major social problem areas and fields of specialized interest.

For the consideration of these and other related matters there would seem to be need for a continuing committee of this Association.

REPORT OF THE COMMITTEE ON EXTENSION THEOLOGICAL EDUCATION

The chairman of this committee was appointed to membership and chairmanship by the Executive Committee at its last meeting, December 29, 1937. It seemed to us that the subject should be made a major project for study by the Association during the next biennium, but that it was too late to make a comprehensive study before June of this year.

Both Professor Richardson and Professor Moore have participated in significant studies made in and for their own regions, but the chairman has made none and he knows of no such study made for the Eastern Region. In the light of these facts it has seemed best to your committee to raise with the Association some very pertinent questions and to ask how the Association wishes to proceed in the matter.

It is not difficult to list certain forms of extension service offered by the seminaries. Volume I of *The Education of American Ministers* lists ten ways in which the seminaries are meeting their extra-mural responsibility as follows: (1) summer schools, (2) extension courses and lectures given in the seminary, (3) conferences and institutes, (4) extra-mural courses, (5) seminary publications, (6) library-extension services, (7) faculty service in denominational and interdenominational conferences and institutes, (8) correspondence courses, (9) demonstration centers, (10) cooperative research;⁽¹⁾ and makes among others the following Criticisms and Suggestions: "Commenting on the situation thus briefly described, the Committee on Seminary Extension endorses the judgment expressed by a large majority of the seminaries that extension service is a proper function of the theological seminary. The Committee believes that the contact with different types of persons which this service opens 'should be envisaged not only as an opportunity for the student to improve his knowledge of religious subject-matter and technique, but also as a means for the seminary to extend its experimental and research activity in the direction of community analysis and clinical case work, so that the resultant contact of extension student and seminary will be one of continuous mutual assistance.' . . . Finally, the Com-

(1) pp. 171-172

mittee raises the following four questions, as to which it makes no definite recommendations:

1. Since colleges and universities have made extra-mural provision for credits for academic degrees, may not seminaries make provision for candidacy for theological degrees through extension work?
2. May not theological schools equate with their own courses given in residence, courses given in summer sessions of other accredited schools and on the basis of such credit award advanced standing?
3. May not those non-college alumni who hold diplomas but no degrees be encouraged to continue theological work after graduation, by making candidacy for either B.Th. or B.D. possible without completing the college requirements for the Bachelor's degree?
4. Ought any degree to be granted on the basis of credits gained exclusively by extension work?"⁽²⁾

Your committee is in doubt as to how the Association may make the most satisfactory progress. Should we by means of questionnaires seek to gather further information as to plans, achievements, and problems, or should we start with what we already know and try to work out experimentally some cooperative extension projects? Among the questions about which we would like to secure light are the following:

1. What are the definite needs which should be met by extension work? How may a response from those who need such work best be encouraged?
2. What are the best methods to be used in extension work?
3. What standards should prevail in extension work? Should they be the same as those for accreditation of seminaries?
4. Should accredited seminaries which are ready to offer extension courses, agree upon a division of the field so that each seminary desiring to do so, might specialize upon one or more kinds of offerings?
5. How should students with definite entrance qualifications be treated? Should men be admitted to classes irrespective of former academic preparation? Should academic preparation be used to determine the grouping of men into definite classes?
6. Should extension work be planned at various levels, such as for ministers with college preparation but not seminary

⁽²⁾ *The Education of American Ministers* by M. A. May and others, Vol. I, pages 176, 178. Used by permission of Harper & Brothers, publishers.

preparation, ministers who have a seminary degree, and so forth?

7. Should the Association agree upon a plan for a general curriculum of extension work at one or more levels, so that the various seminaries interested in offering extension work might see the general direction in which it is desirable to move in planning their curricula?
8. What credit, if any, should be given for extension work?
9. Should a plan be developed by which extension courses from any accredited seminary might, under approved conditions, be accepted as credit toward academic recognition for extension work, by any other accredited seminaries?
10. Should the Association ask its constituent members who are organized into a Regional Conference to undertake co-operatively one or more forms of extension service?
11. Should the teaching of extension work be counted on the teaching load of regular faculty members? If the teaching is done by other than regular faculty members what qualifications and standards should they meet?
12. How can extension work best be financed and promoted?

The International Council of Religious Education through its Director of Leadership Education and Church School Administration, Dr. Knapp, has raised the question of closer cooperation between this Association and the Council in the matter of extension service. While the International Council is vitally interested in the better preparation of ministers for religious educational work in their own communities, the Council is even more interested in the problem of how to train more effectively the laymen. Your chairman has exchanged letters with Dr. Knapp and on February fifth in Chicago he had the privilege of a conference with Dr. Knapp and Dr. Armentrout, who is chairman of the Council's Committee on Leadership Education. It was agreed that the Council should go forward with its plans to make a factual study of the situation without waiting for cooperation from this Association but assured of the sympathetic interest of the Association. Just how the two organizations may cooperate to the mutual advantage of each must be worked out after careful study.

It is evident that your committee is simply bringing to your attention a few of the aspects of this field of opportunity and asking for instructions before any further work is done.

Respectfully submitted,

ARLO AYRES BROWN

GEORGE V. MOORE

NORMAN E. RICHARDSON

THE ECUMENICAL MOVEMENT—ITS LATEST PHASE

REV. GEORGE C. PIDGEON, D.D.

One does not need to review the events which led up to the Utrecht Conference because they are well known to the Christian world. The history of the World Conferences on Faith and Order and on Life and Work should be studied by all because they are epoch making movements with limitless possibilities for the future. When they met in 1937 it became clear that they should be together. Separate organizations are wasteful, and those asked to contribute inquired why they could not unite. Last summer it became clear that they belonged together, that the Life and Work of the Churches depended on their Faith and Order, and that only by a vital unity could the Church meet the demands of the present day. Hence the suggestion that a World Council of Churches be formed.

Further, a number of World organizations were already in existence. There are the World Alliance for promoting Peace through the Churches, the World Alliances of the different Confessional Groups, the World's Sunday School Federation, the various Youth Movements with their world wide connections, including the Student Christian Movement and the Young Men's Christian Association and Young Women's Christian Association, and, above all, the International Missionary Council. All these were significant and influential but without a focus; there was no point on which all lines converged. So last year it was proposed to the Oxford and Edinburgh Conferences that they should unite and form a World Council of Churches in which not only the Churches but those diversified World Movements might come together and their efforts be brought to a head. A committee of Fourteen had been appointed for the continuation of the work of these two Conferences and it was suggested that they draw up a constitution for the proposed World Council. That committee said: No; in a matter of such historic importance the Churches must draw up their own constitution. Hence the gathering in Utrecht.

The delegates were officially chosen to represent the Churches. North America was allocated twelve seats, of which two were assigned to Canada. There were representatives from Churches in Asia and all parts of Europe as well. We had religious organizations as different as the Quakers and Seventh Day Baptists on the

one side and the Old Catholic and Eastern Orthodox Churches on the other, and they met to draw up a constitution under which they could all work together.

Apart from anything said, or done, the value of their meeting was inestimable. The atmosphere was one of complete mutual confidence. No one felt that he had to be on his guard; everyone took it for granted that the moment he stated a position sacred to his people everyone would recognize it and try to understand it. Now, for Christians of every conceivable color and tradition and creed and outlook to meet in that spirit and confer together on how they might provide an embodiment for that union which all felt, and move together toward the ends which they had in common as far as conscience would allow, means that each has interpreters and friends in every land on earth.

The first thing with which we had to deal was the doctrinal basis of the proposed World Council. Edinburgh had made it abundantly clear that the only possible basis for any union of Churches was the Incarnation. The phrase sent down to us was "acceptance of Jesus Christ as God and Saviour." Some of the most pronounced believers in the Trinity pled for a statement a little broader, but it was pointed out in reply that to change the words would lead to questions about why the change was made and would raise more issues than it would settle. There was no difference of opinion among the group present that the only possible basis for a Council of Churches was the Incarnation.

A price had to be paid for this re-affirmation of the historic creed of Christendom. For example, an earnest protest was received from certain Unitarians and from members of certain Free Churches against adopting a doctrinal basis which would automatically exclude them from a fellowship and co-operation which they ardently desired. There were other impressive pleas for a broader doctrinal basis. The more earnestly the men considered all that was involved, the clearer it became that the only ground on which all the Churches of Christ can meet is the full acknowledgment of His divinity and of the divine character of His mission.

The next question was the authority to be given to the proposed World Council. The difficulty is apparent; the constitution had to guard the autonomy of the Churches composing the Council and at the same time they had to clear the ground for the Council's

action. No Church would concede to any World Council the right to impose on it a creed, or commit it to a policy in which its members do not believe; on the other hand, we would hamstring the new organization from the beginning if we withheld all authority from it. So in defining its authority and functions the following lines were made clear.

It shall continue the work of the Oxford and Edinburgh Conferences. Through its commission on Faith and Order it shall carry on the study of the obstacles to Church Union in the doctrines of the Churches, in their government and in their modes of worship; it shall open ways by which they may come to understand one another, particularly by worshipping together; it shall enlist the thinkers and the leaders of the Churches in the effort to define the contribution which each will bring to the ecumenical movement.

There will also be a commission on Life and Work, which will deal with the practical issues before the Christianity of today. This means that under the direction of a central Council the scholars and leaders of the Churches will be engaged in defining our proper task and in opening the way through the difficulties and misunderstandings which are now keeping us apart.

The World Council shall promote common action in fields in which only a united Christendom can work effectively. We are facing the resurgence of persecution. It has been said that more people have suffered for their faith since the beginning of the Twentieth Century than at any previous period of the Church's history. There are minorities in many countries suffering grievous handicaps and oppression. The Roman Church has diplomatic agencies for intervening on behalf of its people; the other Churches have none. Yet the joint action of powerful Churches throughout the world has often brought relief and in such a union as is proposed their intervention will be much more effective. In addition to this the sufferings of the Christians of our time call for help and the World Council will have the direction of measures of relief for such needy cases. The Church of Christ is a unity; if one member suffer all the members suffer with it.

When issues of world interest arise, the proposed World Council shall have authority to call world conferences to deal with them. It shall also have the right to call regional conferences to deal with the problems of particular areas. Or, if an issue arises

on which the mind of Christendom is clear, it shall have the right to initiate action by referring the matter to the Churches which constitute its membership and then acting on their authority.

Much can be done within these limits. At the same time the real authority of the World Council will be not a gift but a growth. As the years pass and action is taken on the various issues before it, it will gain prestige and influence in the world and will soon acquire an authority peculiarly its own. As the Chairman, Archbishop Temple, said: "The life of the ecumenical movement depends not on great conferences, but on the co-operation and fellowship between the Churches of which these are the expression." By common action, by moving toward common ends, we shall learn what we are and how we can serve the one Lord who is our life.

The World Council will do its work through the following bodies:

(a) An Assembly which is to meet every five years. It is to be composed of not more than four hundred and fifty members. These are to be officially appointed by the Churches composing the Council. This Assembly will be the principal authority of the Council. It shall appoint the officers of the Council and commissions charged with special responsibilities, and it shall outline the policy which the Central Committee is to carry out.

(b) A Central Committee composed of not more than ninety persons, also designated by the Churches, or, where a Church is too small to have a member, by a group of Churches acting together. It will meet normally every year. Between the meetings of the Assembly this Central Committee shall carry out the Assembly's instructions and exercise its functions; it shall be the Finance Committee of the Council; to it the Commissions shall report so that there may be unity in the Council's work.

(c) Then there will be a staff. Dr. Visser T'Hooft, the world-famous student leader, has been appointed General Secretary. He is a man of extraordinary gifts and attainments, sound judgment and fine Christian character.

There were certain marked gains at Utrecht.

(a) In many countries the minorities would have no chance of representation if the delegates were chosen on a regional basis, so it was decided to grant the different Confessional World Alliances the right to arrange for the representation of their minor-

ities in the different countries and to indicate by whom they should be chosen.

(b) It was decided that laymen, and women ordained and unordained, should be brought into the very heart of the organization. These should number at least one third of the Assembly or the Central Committee.

(c) There was a new recognition of Churches, like the Baptist and Congregational, in which the local congregation is the source of authority. This was due to the insistence of Professor Latourette, but there was also a disposition to recognize generously the importance of these Churches and the need of providing for adequate representation.

(d) The Conference recognized the impossibility of proceeding without youth at the centre of all its discussions. They must have a part in all the decisions reached.

What advantage does our association with this movement bring to the western world?

It is of the very essence of our faith that it is universal. We cannot understand Jesus without seeing that everything He stood for was in the interests of all men as really as of the Chosen Race from which, according to the flesh, He came. We repeat with fervor and pride: "There is neither Greek nor Jew, there is neither bond nor free, there can be no male and female; we are all one in Christ Jesus." It will not do to glory in these great thoughts theologically and refuse to embody them in practise. In our own race problems and, above all, in our relations with the Jew, the universality of our faith must find expression.

This new fellowship with the Churches of other lands will help us with our own mixed population. Is it too much to say that our idea of the future has been that the strange Churches which immigrants into our country bring with them should fade out of the picture and leave their constituency to our more indigenous Churches? The worst thing that can happen to a people is for the Church of their fathers to wither away and carry with it to death its traditions and its rich heritage of spiritual experience. If it goes, vast numbers of its people go out of organized Christianity with it and add to the multitude of the untouched among us.

Through this new World Council we may enter into vital relations with them here, stretch out to them the hand of brother-

hood, strengthen them and be strengthened by them in our joint effort for a Christian country.

If any Church is to fulfill its national task it needs the help of other Churches. A great Englishman exclaimed at Utrecht: "If the Churches of Britain are to meet the need of the hour, they must have the help of the Churches on the Continent and in America. A Church which would do the work of Christ in its own district must allow itself to be criticized by other Churches." Nowhere is this spirit as necessary as in our new Churches of the West. All that other Churches, especially the older Churches, can bring out of the treasures of their wisdom and experience we need, and it is only in the love and trust of the fellowship just established that these blessings can be communicated to us.

We cannot be indifferent while our brethren in the Lord are suffering persecution for His sake. In many lands people are suffering for their faith and in every way open to us we must come to their help.

It is a mistake to soothe ourselves with the assurance: "It cannot happen here." A great American said at this Conference: "The Church is smaller than we think. With many of the baptized the Church is a minor concern." If a great issue should arise between Church and State in this country, many of those now called church members would be found with her opponents. If the Church is to protect our land from the scourge which is tormenting other lands and torturing the Churches there, she must now face these world issues and keep her own spirit alive by identifying herself with her brethren in distress.

We are the body of Christ and members in particular. "If one suffer, all the members suffer with it; if one member rejoice, all the members rejoice with it." Only on this principle can the Church of Christ anywhere face the future.

THE ECUMENICAL MOVEMENT AS IT AFFECTS THEOLOGICAL EDUCATION

PROFESSOR WILLIAM ADAMS BROWN

I am doubly grateful to the Association for extending to me, an emeritus member, the opportunity to take part in this discussion of the bearing of the ecumenical movement upon our work as teachers. In the first place because it gives me the privilege of greeting old friends and of extending to you my congratulations on the useful work which the Association is now doing—work in whose importance for the cause of Theological scholarship I so profoundly believe. But secondly and particularly because the subject we are to consider is one of exceptional interest to theological teachers and one in which, I believe, they have a contribution of unique importance to make.

Let me begin by thanking Dr. Pidgeon for the exceptionally clear statement he has made as to what happened at the recent conference at Utrecht and as to the importance for the life of the church of the new World Council which we hope will be its outcome. With all that Dr. Pidgeon has said I desire to associate myself. In what I shall add I will confine myself to the bearing of the action taken upon our work as theological teachers.

There are two reasons why we as theological teachers should be interested in what happened at Utrecht. We should be interested in it in the first place as students of history because it presents us with what may well prove the beginning of a new phase of religious history of far-reaching social importance. Here is something of which as observers it behooves us to take note, and to which we should direct the attention of our students. But quite apart from this the new World Council affects us practically because it furnishes us with what theology needs more than anything else today—an organizing principle for theological education, at a time when theological education is in process of radical re-construction.

To begin with the first point. I said that at Utrecht something happened to which the historians of the future may look back as inaugurating a new phase of religious history of far-reaching social importance. I know that that is a bold thing to say. As one trained as a historian under one of the greatest of his

profession, the late Adolf Harnack, I have learned that it is safer to write history after it has happened. I know full well how easily we confuse our hopes with realities, and how many fair plans suffer shipwreck on the hard rock of fact. Nevertheless I venture to believe that what happened at Utrecht was an event of quite exceptional, even of world importance. That so representative a company of church leaders, coming from all the larger branches of the church except the Church of Rome, should have agreed upon the constitution of a World Council which is to include in its fellowship all those who confess the Lord Jesus Christ as God and Savior, would have seemed to many of us who have been long-time workers in the cause of Christian unity even so short a time as three years ago to have been an impossibility.

Consider what the new Council may mean, if as seems likely it shall be ratified by the churches. It will mean for those who are inside the church an organizing center about which all our separate movements for unity may crystallize and through which their ideals may be translated from dream to fact. For society at large it will be a demonstration that an organization of life is possible on democratic principles in a field where, up to the present, it had proved a conspicuous failure.

Dr. Pidgeon has told you how our unanimity was reached. It was not the result of the leadership of a single man who brought a constitution with him and presented it to us as something to be signed on the dotted line. It was not even the result of the work of a drafting committee who prepared a plan for others to criticize. No, we sat as a committee of the whole and the only function of the drafting committee which was appointed was to find appropriate words to express the agreement which the body as a whole had reached. Such agreement was possible only as the culmination of a movement in which through long years of close association the leaders of the different churches had come to know and trust one another. So it came about that the purpose of the meeting at Utrecht was, as we were more than once told, not to achieve a unity which was hoped for but to implement a unity already achieved.

Such an experience has significance far beyond the range of the persons immediately affected. It is a demonstration—at a time when democratic methods are more than ever under fire—that the method of free discussion, even on matters on which men feel most keenly, is a practicable procedure. It is an encourage-

ment to those who believe in that procedure to persevere even in the face of the most serious obstacles. For if in religion, where men feel most keenly, men can agree to unite in spite of difference, such unity should prove possible in the field of economics and politics as well.

If one asks why our preaching of the social gospel meets with such scant respect from the men of affairs who sit in our pews, the answer is that it is because of the contradiction between our preaching and our life. We preach unity to a world at strife in the name of the church which is itself divided. When the church sets its own house in order it will be time for men to take its preaching seriously.

Well, this is an attempt to do that very thing. Through the World Council there will be provided not only a symbol upon which the imagination of men may fix itself, but a center through which our activities may be organized in the field of agreement. This is something new under the sun. At Stockholm and Lausanne and later at Oxford and Edinburgh Catholics and Protestants met to discuss common problems, but these gatherings were intermittent and had no guarantee of permanence. Now it is proposed to create a World Council which shall meet stately in which Catholics and Protestants can meet face to face to discuss their common interests, and when action seems called for to take the appropriate action.

What this may mean for the future only the future can reveal. That there will be difficulties to be overcome, misunderstandings to be cleared away, prejudices to be removed, seems obvious. Those who met at Utrecht were men, with the limitations and passions of men, and this will be true in equal measure of the rank and file of the churches they represent. None the less the daring step has been taken. Something has happened of which the historian must take note and which the teacher must interpret.

But it is not of these obvious aspects of the Utrecht meeting that I wish to speak to you here; rather of its special contribution to our task as theological teachers. I have said that the organization of the World Council gives us what as theological teachers we need more than anything else, an organizing principle for theology, and this at a time when theological education is going through a period of radical reconstruction. Let me explain somewhat more fully what I mean.

President Hutchins of the University of Chicago in his recent sweeping attack upon modern university education has included the seminaries in his condemnation. He has done this for what, coming from a University President, is a somewhat original reason. One might have expected him to criticize us because in our preoccupation with theology we had neglected our responsibility as men of science. In fact, his criticism is just the reverse. He finds fault with us, not because we have not been good historians or biblical critics or psychologists or sociologists, but because we have been nothing else. In our desire to be scientific we have so far yielded to the prevailing cult of the specialist that we have all but forgotten our primary business, which is theology. What the world needs from us, he tells us, is not more technical knowledge, but a unifying philosophy—the kind of philosophy that the great theologians of the past have given men, an Augustine, an Aquinas, a Calvin, a Schleiermacher—a philosophy that could organize all life about a central faith.

One may think that President Hutchins has carried his indictment of the seminaries too far. One cannot deny that he has some reason for it. I hope it is not my prejudice as an old teacher of systemic theology which leads me to lament the recent eclipse of this study and the increasingly narrow time allotted to it in most of our theological curricula. It is the reflection, I fear, of a confusion—I will not say, a scepticism—in our thinking, that we are so ready to cover up our lack of a constructive philosophy by stressing our interests as scientists in the many matters of detail that lie nearer at hand.

For of this we may be sure that the crisis from which the world is suffering today is not simply economic and political, but spiritual. What we see is a conflict of faiths. Where once Christianity confronted a militant Buddhism or Mohammedanism, now it is Communism and National Socialism which preach their gospel of heroism and sacrifice, and democracy is weak in the world today because it is meeting these rival faiths with no corresponding virile faith of its own.

I speak with some feeling on this point. For some years I have been editor of an international library. In this capacity I have been on the outlook for books that would meet our present need. One such book, it has seemed to me, would be a book that would do for our generation what the old biblical dogmatics did for our fathers—set forth in simple and constructive form and in language

intelligible to the men of our day the central convictions which have made the Bible what we Protestants are continually saying it is—a living and a life-giving book.

But when I tried to find a modern biblical scholar who would undertake this work for me I was met on all sides with a refusal. The Old Testament men would tell me that they didn't know enough about the New Testament to do it, and the New Testament men would plead a like incompetence in the field of the Old. Each had so vividly in mind the little group of scholars for whom alone he was interested to write that he could not undertake as a simple Christian to tell what the Bible as a whole had come to mean to him. So as a last resort I had to compromise. I found two men—one an Old Testament scholar and the other a New Testament man—who agreed, each to write a book which would be complementary to the book of the other.

Am I wrong in thinking that such a state of things is not normal? What men want to know today is not the Old Testament or the New, but the Bible, and not the Bible that was written two thousand years ago and has to be interpreted by lexicographer and grammarian, but the Bible as it is functioning in the world today as a living book, the sword of the Spirit which pierces to the dividing asunder of joint and marrow.

To this greater and more pressing task the ecumenical movement is recalling us. It is giving us help which will make the work we are set to do easier, and it is asking of us in turn help which we alone can give.

Two convictions inspire the ecumenical movement in all its variant phases, both of which bear directly upon our responsibilities as teachers. One is that the convictions which we share as Christians so outweigh in importance the things in which we differ that it is possible for us without surrender of conscience to unite in common work and worship. The other is that in this time of acute crisis, when all that we hold most dear is challenged and the rival faiths which compete with Christianity are making their campaign for the allegiance of the youth of the world, there is only one thing that will meet our instant need, and that is a Christian faith held with equal fervor and preached with equal passion.

Where should such a faith be found if not among the teachers of our theological seminaries? Who should inspire the ministers

of the future for the evangelistic campaign which is our pressing need if not the men I see before me?

For this task of inspiration and guidance the ecumenical movement brings us needed help. For one thing—it is organizing the Christian scholars of the world for the systematic exploration of our agreements and of our differences with a view for the creation of a unifying theology. This is an enterprise which is long overdue. In the past we theologians have been so interested in emphasizing the points in which we were right and our opponents were wrong that we have overlooked, or at least have failed to put in the center of emphasis, the major truths which we hold in common. This has given the general public the impression that there is no agreement among us and consequently that the whole enterprise of theology is negligible. In this fault we have all shared, liberals as well as conservatives. I am a liberal in theology and I expect to die one, but I realize that there are many conservatives who are much better Christians than I, and I want most of all to discover and to interpret that common faith which makes us brothers in spite of our differences.

This, I repeat, the ecumenical movement is helping us to do and it is doing this for us not simply as individuals but as churches. Through the World Council it is providing us with a central administrative unit through which the insight won by our common study may be translated into terms of action, and this both in the field of external relationship (economic, political, educational—what we ordinarily speak of as life and work) and in the field of our inter-church relations (what we have come to call faith and order).

But if the ecumenical movement brings us help it also asks of us service. The task to which the leaders have set their hand is far too great to be accomplished by any committee or group of committees. It requires the best thinkers of the church as a whole.

This means that we must make the ecumenical movement—rather let me say the things for which that movement stands—central in the curriculum of the seminaries. And by this I do not mean that we should add a course on ecumenics to the many which already overburden the curriculum. I mean that we should carry into everything that we do the ecumenical spirit. Whether we teach Old Testament or New, Church history or Philosophy

of religion, Child Psychology or Pedagogics, it should be with an eye fixed on the one thing that matters, the life-giving Gospel of our Lord and Savior Jesus Christ.

It is not only to the rising generation of ministers that we must be teachers of this Gospel, but to the laymen of our churches as well. You are presently to discuss the extension of theological education. It is one of the encouraging signs of the time that our Association is recognizing its responsibility in this field and is giving it its earnest attention. I venture to think that there will be found no more fruitful point of contact between theological seminaries and those wider circles that we wish to reach than the movement of which we have been speaking. When men realize that we ministers are beginning to take our talk of unity seriously and are finding ways to live and work together they will listen to what we have to say.

I come back to the point with which I began, that we are facing a crisis that in the last analysis is not economic or political but spiritual. The hearts of men are hungry for faith and we of the seminaries have been giving them theories and dogmas. You will not misunderstand me, I am sure, as though I depreciated the importance of the scientific work we are called to do. As teachers we are, and of necessity must be, scientists, and it should be a matter of conscience with us to make sure that our science is of the best. But the world will not be saved by science. Only a life-giving faith can do this, and I covet for this Association the coming of the time when every man who teaches in our seminaries shall do it in the spirit of the great Apostle who cried out of the depths of his sense of world need, "Woe is me if I preach not the Gospel."

COMMITTEES OF THE ASSOCIATION

COMMITTEE ON STANDARDS OF ADMISSION

This Committee is to be reconstituted by the Executive Committee in December, 1938. At the time of this publication the Committee consists of:

Chairman, Dean Lewis J. Sherrill, Louisville Presbyterian Seminary, Louisville, Ky.

Dean Shirley Jackson Case, Divinity School of the University of Chicago, Chicago, Ill.

Professor Walter M. Horton, Oberlin Graduate School of Theology, Oberlin, O.

COMMITTEE ON CURRICULUM

Chairman, Dean Shirley Jackson Case, Divinity School of the University of Chicago, Chicago, Ill.

Dean Lynn Harold Hough, Drew Theological Seminary, Madison, N. J.

Professor Robert L. Calhoun, Yale University Divinity School, New Haven, Conn.

Professor Conrad H. Moehlman, Colgate-Rochester Divinity School, Rochester, N. Y.

Professor F. W. Langford, Emmanuel College, Toronto, Ont.

COMMITTEE ON SUPERVISION OF TRAINING

Chairman, President Albert W. Beaven, Colgate-Rochester Divinity School, Rochester, N. Y.

President Albert W. Palmer, Chicago Theological Seminary, Chicago, Ill.

Professor Henry P. Van Dusen, Union Theological Seminary, New York, N. Y.

Professor Paul H. Vieth, Yale University Divinity School, New Haven, Conn.

Dr. Hermann N. Morse, Board of National Missions, Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York, N. Y.

COMMITTEE ON SCHOLARSHIP AID AND STUDENT SUBSIDIES

Chairman, President Robbins W. Barstow, Hartford Seminary Foundation, Hartford, Conn.

President James H. Franklin, Crozer Theological Seminary, Chester, Pa.

Dean Vaughan Dabney, Andover Newton Theological School,
Newton Centre, Mass.

Professor Henry P. Van Dusen, Union Theological Seminary,
New York, N. Y.

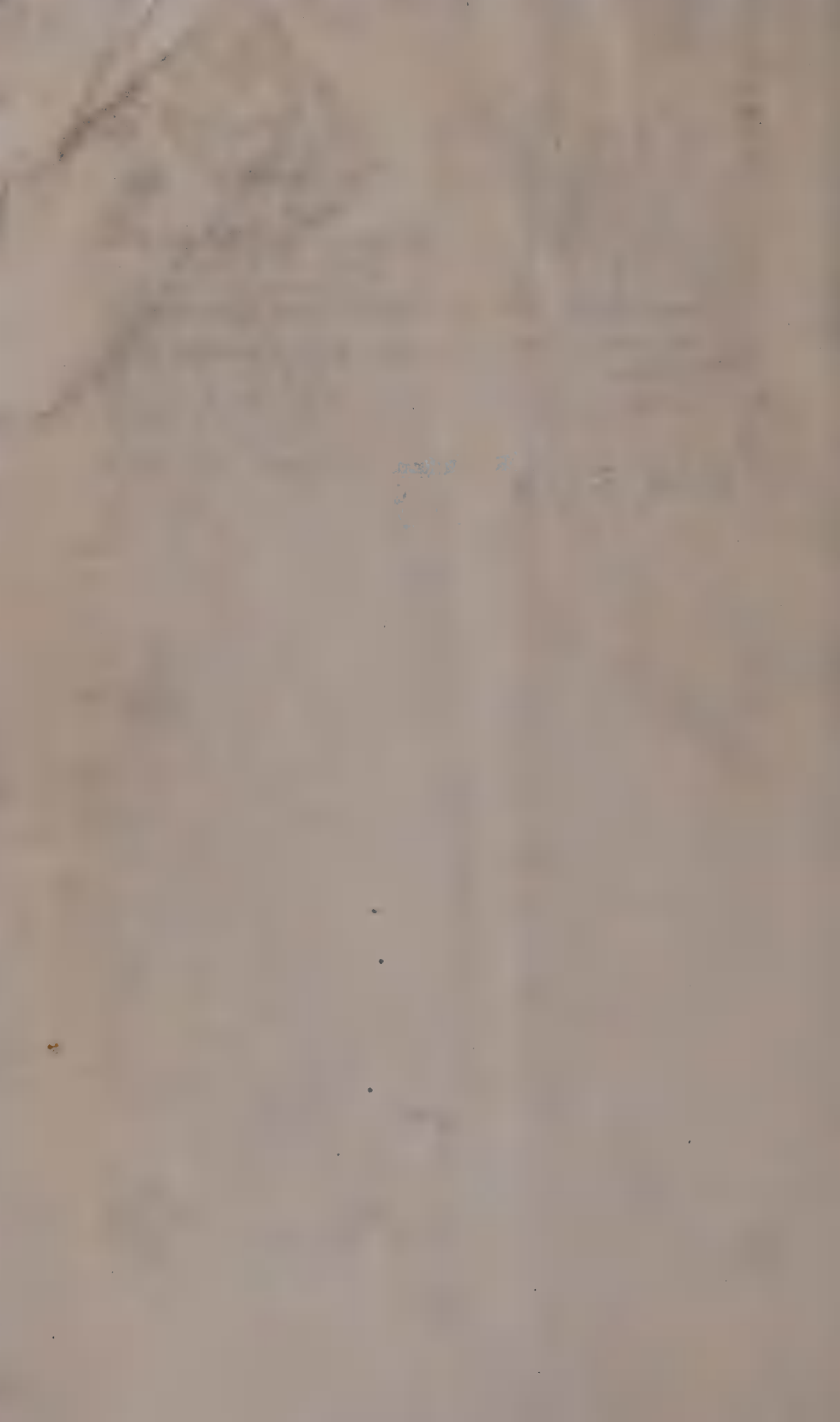
Professor Paul H. Vieth, Yale University Divinity School, New
Haven, Conn.

COMMITTEE ON EXTENSION THEOLOGICAL EDUCATION

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ison, N. J.

Professor George V. Moore, The College of the Bible, Lexington,
Ky.

Professor Norman E. Richardson, Presbyterian Theological
Seminary, Chicago, Ill.



BULLETIN 14

July 1940

THE TWELFTH BIENNIAL MEETING
OF THE
AMERICAN ASSOCIATION
OF
THEOLOGICAL SCHOOLS



COLLEGE OF THE BIBLE

LEXINGTON, KENTUCKY

June 5, 6, 1940

Published at

PRINCETON, NEW JERSEY, U.S.A.

1940

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ABDEL ROSS WENTZ, President, Lutheran Theological Seminary, Gettysburg, Pa., *ex officio*

JOHN KEITH BENTON, Dean, Vanderbilt University, School of Religion, Nashville, Tenn., 1946

LEWIS J. SHERRILL, Dean, Louisville Presbyterian Seminary, Louisville, Ky., 1946

ARTHUR C. MCGIFFERT, JR., President, Pacific School of Religion, Berkeley, Calif., 1944

RICHARD DAVIDSON, Principal, Emmanuel College, Toronto, Ont., 1944

LUTHER A. WEIGLE, Dean, Yale University Divinity School, New Haven, Conn., 1942

COMMITTEES OF THE ASSOCIATION

For lists of the Committees of the Association, see last page of Bulletin.

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PROGRAM
for the
TWELFTH BIENNIAL MEETING
of the
AMERICAN ASSOCIATION OF THEOLOGICAL
SCHOOLS

THE COLLEGE OF THE BIBLE
LEXINGTON, KENTUCKY

June 5, 6, 1940

Wednesday, June 5, 10:30 a.m.

*Joint meeting of the Association with the Seventy-fifth Anniversary
of the
Founding of The College of the Bible at Lexington
2:30 p.m.*

Devotions PROFESSOR WILLIAM CHARLES MORRO
Brite College of the Bible
Fort Worth, Texas

Greetings PRESIDENT STEPHEN J. COREY
The College of the Bible

Enrolments

Report of the Treasurer PRESIDENT-ELECT A. R. WENTZ
Lutheran Theological Seminary
Gettysburg, Pennsylvania

Report of the Executive Secretary . . PROFESSOR EDWARD H. ROBERTS
Princeton Theological Seminary
Princeton, New Jersey

Recommendation of Institutions for Membership
DEAN LUTHER A. WEIGLE
Yale University Divinity School
New Haven, Connecticut

Report of the Committee on Theological Degrees
DEAN LUTHER A. WEIGLE

Report of the Committee on Extension Theological Education
PRESIDENT ALBERT W. BEAVEN
Colgate-Rochester Divinity School
Rochester, New York

Appointment of the Committee on Business and Findings
Announcements

8:00 p.m.

DevotionsPRESIDENT JESSE H. BAIRD
San Francisco Theological Seminary
San Anselmo, California

Address by Dean Lewis J. Sherrill, President of the Association

Report of the Executive Committee

Report of the Commission on Accrediting

PROFESSOR EDWARD H. ROBERTS

Report of the Committee on Scholarship Aid and Student Subsidies

PRESIDENT ROBBINS W. BARSTOW

Hartford Seminary Foundation

Hartford, Connecticut

Thursday, June 6, 9:00 a.m.

DevotionsPRESIDENT FRANK HILL CALDWELL
Louisville Presbyterian Seminary
Louisville, Kentucky

Report of the Committee on Personality and Aptitude

PROFESSOR HUGH HARTSHORNE

Yale University Divinity School

New Haven, Connecticut

Report of the Committee on Supervision of Training

PROFESSOR HENRY P. VAN DUSEN

Union Theological Seminary

New York, New York

"Theological Schools and Fanatical Cults"

ADDRESSES: THE REV. ELMER T. CLARK, S.T.D., LL.D.
Editor, World Outlook
Nashville, Tennessee

THE REV. ANTON T. BOISEN, M.F., A.M.
Lecturer, Psychology of Religion
Chicago Theological Seminary
Chicago, Illinois

2:00 p.m.

Devotions.....PRESIDENT WALTER N. ROBERTS
Bonebrake Theological Seminary
Dayton, Ohio

Report of the Committee on Curriculum
PRESIDENT ARTHUR C. MCGIFFERT, JR.
Pacific School of Religion
Berkeley, California

"Theological Schools Viewing the World Task"

ADDRESSES: PRESIDENT JOHN A. MACKAY*
Princeton Theological Seminary
Princeton, New Jersey
PROFESSOR KENNETH SCOTT LATOURETTE
Yale University Divinity School
New Haven, Connecticut

* In Dr. Mackay's absence, Professor Elmer G. Homrighausen, of Princeton Theological Seminary, delivered an address on the subject indicated.

ASSOCIATION MEMBERSHIP*

Alfred University School of Theology, Alfred, N.Y.
Andover Newton Theological School, Newton Centre, Mass.
Asbury Theological Seminary, Wilmore, Ky.
Augustana Theological Seminary, Rock Island, Ill.
Austin Presbyterian Theological Seminary, Austin, Texas

Bangor Theological Seminary, Bangor, Maine
Berkeley Baptist Divinity School, Berkeley, Calif.
Berkeley Divinity School, New Haven, Conn.
Bethany Biblical Seminary, Chicago, Ill.
Biblical Seminary in New York, New York, N.Y.
Bloomfield College and Seminary, Bloomfield, N.J.
Bonebrake Theological Seminary, Dayton, O.
Boston University School of Theology, Boston, Mass.
Brite College of the Bible, Fort Worth, Texas
Butler University, College of Religion, Indianapolis, Ind.

Candler School of Theology of Emory University, Emory University, Ga.
Chicago Lutheran Seminary, Maywood, Ill.
Chicago Theological Seminary, Chicago, Ill.
Church Divinity School of the Pacific, Berkeley, Calif.
Colgate-Rochester Divinity School, Rochester, N.Y.
College of the Bible, Lexington, Ky.
College of the Bible, Phillips University, Enid, Okla.
Columbia Theological Seminary, Decatur, Ga.
Crozer Theological Seminary, Chester, Pa.

Diocesan Theological College, Montreal, Que.
Divinity School of Gordon College of Theology and Missions, Boston, Mass.
Divinity School of Kenyon College (Bexley Hall), Gambier, O.
Drew Theological Seminary, Madison, N.J.
Duke University School of Religion, Durham, N.C.

* The list of schools which are members of the American Association of Theological Schools is not identical with the list of schools accredited by the Association's Commission on Accrediting. The list of accredited theological schools is reported on page 50.

Eden Theological Seminary, Webster Groves, Mo.
 Emmanuel College in Victoria University, Toronto, Ont.
 Episcopal Theological School, Cambridge, Mass.
 Evangelical Theological Seminary, Naperville, Ill.
 Evangelical Seminary of Puerto Rico, Rio Piedras, Puerto Rico
 Evangelical School of Theology, Reading, Pa.

 Gammon Theological Seminary, Atlanta, Ga.
 Garrett Biblical Institute, Evanston, Ill.
 General Theological Seminary, New York, N.Y.

 Hamma Divinity School, Springfield, O.
 Hartford Seminary Foundation, Hartford, Conn.
 Harvard Divinity School, Cambridge, Mass.
 Howard University School of Religion, Washington, D.C.

 Iliff School of Theology, Denver, Colo.

 Johnson C. Smith University, School of Theology, Charlotte, N.C.
 Knox College, Toronto, Ont.

 Louisville Presbyterian Seminary, Louisville, Ky.
 Lutheran Theological Seminary, Gettysburg, Pa.
 Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.

 McMaster University, Faculty of Theology, Hamilton, Ont.
 Meadville Theological School, Chicago, Ill.
 Mission House, Plymouth, Wisc.
 Moravian College and Theological Seminary, Bethlehem, Pa.

 New Brunswick Theological Seminary, New Brunswick, N.J.
 New-Church Theological School, Cambridge, Mass.

 Oberlin Graduate School of Theology, Oberlin, O.

 Pacific School of Religion, Berkeley, Calif.
 Pacific Unitarian School for the Ministry, Berkeley, Calif.
 Pine Hill Divinity School, Halifax, Nova Scotia
 Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
 Presbyterian Theological College, Montreal, Que.
 Presbyterian Theological Seminary, Chicago, Ill.
 Presbyterian Theological Seminary, Omaha, Neb.
 Princeton Theological Seminary, Princeton, N.J.
 Queen's Theological College, Kingston, Ont.

St. John's College, Winnipeg, Manitoba
 San Francisco Theological Seminary, San Anselmo, Calif.
 Seabury-Western Theological Seminary, Evanston, Ill.
 Southern Baptist Theological Seminary, Louisville, Ky.
 Southern Methodist University, School of Theology, Dallas, Texas
 Southwestern Baptist Theological Seminary, Seminary Hill, Texas
 Temple University School of Theology, Philadelphia, Pa.
 Theological Seminary of the Reformed Church in the U.S., Lancaster, Pa.
 Trinity College, Toronto, Ont.
 Tufts College School of Religion, Tufts College, Medford, Mass.
 Union Theological College, Vancouver, B.C.
 Union Theological Seminary, New York, N.Y.
 Union Theological Seminary, Richmond, Va.
 University of Chicago Divinity School, Chicago, Ill.
 University of Dubuque, Theological School, Dubuque, Iowa
 Vanderbilt University, School of Religion, Nashville, Tenn.
 Virginia Theological Seminary, Alexandria, Va.
 Western Theological Seminary, Holland, Mich.
 Western Theological Seminary, Pittsburgh, Pa.
 Westminster Theological Seminary, Westminster, Md.
 Yale University, Divinity School, New Haven, Conn.

MEMBERSHIP DUES

The graduated plan of annual assessments is as follows :

1. Ten dollars a year from schools with less than \$25,000 operating budget.
2. Twenty dollars a year from schools with less than \$50,000 operating budget.
3. Thirty dollars a year from schools with less than \$100,000 operating budget.
4. Forty dollars a year from schools with less than \$200,000 operating budget.
5. Fifty dollars a year from schools with more than \$200,000 operating budget.

REGISTRATIONS

At the Twelfth Meeting of the American Association of Theological Schools

Lexington, Kentucky, June 5, 6, 1940

Andover-Newton Theological School

Nels F. S. Ferré

Henry K. Rowe

Asbury Theological Seminary

F. H. Larabee

Augustana Theological Seminary

A. D. Mattson

Bangor Theological Seminary

Warren J. Moulton

Berkeley Baptist Divinity School

Sandford Fleming

Bethany Biblical Seminary

Warren W. Slabaugh

Bonebrake Theological Seminary

C. E. Ashcraft

Walter N. Roberts

Brite College of the Bible

Colby D. Hall

W. C. Morro

Butler University School of Religion

William J. Moore

Candler School of Theology, Emory University

H. B. Trimble

Chicago Theological Seminary

Albert W. Palmer

Colgate-Rochester Divinity School

Oren H. Baker

Albert W. Beaven

College of the Bible

Stephen J. Corey

A. W. Fortune

Walter C. Gibbs

C. L. Pyatt

Daniel C. Troxel

Columbia Theological Seminary
 James M. Richards
 Council of Church Boards of Education
 Gould Wickey
 Crozer Theological Seminary
 George W. Davis
 William R. McNutt
 Dubuque Theological Seminary
 C. Vin White
 Duke University School of Religion
 Paul Neff Garber
 Eden Theological Seminary
 H. A. Pflug
 S. D. Press
 H. Wedell
 Episcopal Theological School, Cambridge, Mass.
 J. A. Muller
 Evangelical Theological Seminary, Naperville, Ill.
 H. R. Heininger
 Evangelical Theological Seminary of Puerto Rico
 James Alexander McAllister
 Evangelical Lutheran Theological Seminary, Capital University
 Edward C. Fendt
 Howard F. Yeager
 Evangelical School of Theology, Reading, Pa.
 A. Roger Kratz
 Gammon Theological Seminary
 Frank W. Clelland
 Hamma Divinity School of Wittenberg College
 E. E. Flack
 L. H. Larimer
 T. A. Kantonen
 Hartford Seminary Foundation
 Robbins W. Barstow
 Harvard Divinity School
 J. A. C. Fagginger Auer
 Johnson C. Smith University
 Charles H. Shute
 Divinity School of Kenyon College
 Corwin C. Roach

Louisville Presbyterian Seminary
 Frank H. Caldwell
 W. D. Chamberlain
 Julian Price Love
 Robert F. Ogden
 Andrew K. Rule
 L. J. Sherrill
 Lutheran Theological Seminary, Gettysburg, Pa.
 Abdel Ross Wentz
 Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
 Luther D. Reed
 Moravian College and Theological Seminary
 W. Vivian Moses
 New Brunswick Theological Seminary
 Milton J. Hoffman
 New Church Theological School
 Franklin H. Blackmer
 Oberlin Graduate School of Theology
 Thomas W. Graham
 Pacific School of Religion
 C. C. McCown
 Philips University College of the Bible
 Robert G. Martin, Jr.
 Pittsburgh-Xenia Theological Seminary
 James L. Kelso
 Presbyterian Theological Seminary, Chicago, Ill.
 Ovid R. Sellers
 Presbyterian Theological Seminary, Omaha, Nebr.
 Larimore C. Denise
 Princeton Theological Seminary
 E. G. Homrighausen
 E. H. Roberts
 San Francisco Theological Seminary
 Jesse Hays Baird
 Southern Baptist Theological Seminary
 W. O. Carver
 Theological Seminary of the Reformed Church in the U.S., Lancaster, Pa.
 Theodore F. Herman
 Tufts College School of Religion
 John M. Ratcliff

Union College, Barbourville, Ky.

Charles N. White

University of Chicago Divinity School

Ernest Cadman Colwell

Union Theological Seminary, New York

Henry S. Coffin

Union Theological Seminary, Richmond, Va.

B. R. Lacy, Jr.

Vanderbilt University School of Religion

John Keith Benton

Western Theological Seminary, Pittsburgh, Pa.

William F. Orr

Yale University Divinity School

K. S. Latourette

L. A. Weigle

ACTIONS TAKEN BY THE ASSOCIATION

1. The President appointed:

Committee on Business and Findings:

Dean C. E. Ashcraft, Dean W. Vivian Moses, Professor Nels Ferré, Professor Ovid R. Sellers, President Luther D. Reed.

2. The Report of the Treasurer was received and the report of the auditors was adopted.

3. The report of the Executive Secretary was received and ordered to be filed.

4. The Report of the Executive Committee (see page 27) was received and adopted.

5. It was voted that the "Statement on Pre-Seminary Curriculum" be amended as follows: That under heading II, The Content of Pre-Seminary Curriculum there be inserted "Bible or Religion—2 semesters, 4-6 hours." For the changes in the wording of the pamphlet see the Report of the Executive Committee. (See page 28.)

6. The Executive Committee's recommendations concerning the transfer of students from one seminary to another were adopted. (See page 31.)

7. On recommendations of the Executive Committee six schools were received into membership in the Association. (See page 27.)

8. The Report of the Committee on Theological Degrees was received and ordered to be filed.

9. It was voted that the Committee on Theological Degrees be instructed to explore further the possibilities of providing seminary graduates with opportunities, either through home study or through residence at institutions, for courses leading to a doctor's degree. The Committee was directed to make a systematic canvass of the members of the Association with respect to the question: Should there be a fundamental change in the degree system?

10. The Report of the Committee on Extension Theological Education was received and ordered to be filed.

11. The Report of the Commission on Accrediting was received.

12. The Report of the Committee on Scholarship Aid and Student Subsidies was received and ordered to be filed.

13. It was voted to give the code proposed by the above Committee general approval and to recommend it to the seminaries for consideration, and to reserve it for discussion at the next biennial meeting of the Association. The Committee was instructed to prepare an application blank for student aid, and to add to the code that financial aid should be granted only to students who are candidates for degrees and who maintain certain standards of scholarship and who carry a full schedule of work. The Committee was authorized to ask all institutions directly concerning their practices in granting student aid, and to investigate the part which the employing church or agency might have in determining student aid.

14. The Report of the Committee on Personality and Aptitude was received and ordered to be filed.

15. The Report of the Committee on Supervision of Training was received and ordered to be filed.

16. It was voted to request the Committee on Supervision of Training to define the problems involved in supervision of the practical work of theological students and to make definite recommendations concerning the selection of such problems.

17. The Report of the Committee on the Curriculum of Theological Education was received and ordered to be filed.

18. The Report of the Committee on Business and Findings was received and adopted, and the officers nominated were declared elected.

19. It was voted that the Officers and the Executive Committee be instructed (1) to explore the possibilities of seminaries studying the ecumenical outlook, and (2) to take such practical measures of cooperation in behalf of this Association as it may see fit.

20. It was voted to request the Executive Committee to explore the idea of recopying selections from the Reports and Bulletins of the Association and to send them to all member institutions of the Association.

The President's Address
THE REVERSED TELESCOPE

LEWIS J. SHERRILL

DEAN, LOUISVILLE PRESBYTERIAN SEMINARY, LOUISVILLE, KY.

THIS Association was born out of the throes of the first World War. In this meeting, which is but our twelfth, the same shadow is on the world again. We are conscious of our fellowship in the suffering which haunts so great a part of mankind. And we are still more conscious of a personal fellowship reaching out over all this chaos, for the men of this company are linked by friendship, and in some instances by family, with Christians in every land at war today. Their Gethsemane of spirit is ours also.

Of necessity we must view our task for the immediate future in light of the conditions which have quickly taken on the aspect of emergency; and yet we must also seek to take the longer view of that same task so that what we do now may, if possible, become a worthy foundation for a long series of tomorrows.

Not in many years has the spirit of man been so stripped down to essentials, nor the two roads that open before mankind been as sharply outlined as they are now becoming. Within what is now taking place, spiritual issues are so pressing that every one can see them. But at the same time evil on an international scale is so frank, moral issues so disdainfully regarded by some now in power, and physical force is now so threatening, as to make it imperative that any who can speak to the deeper self in man should do so with all vigor, lest it should seem to the faint-hearted that no recourse is left but to yield allegiance to the very forces which drive for the extinction of every liberty of the human spirit. Against that background the churches and the theological schools of the North American continent have their task set. And over against that background we must ask what are the most strategic opportunities in theological education in the time immediately before us.

First I shall mention certain matters having to do chiefly with long-time planning, and then I shall speak of centers of emphasis which can be almost independent of the external framework in

which our tasks are carried on. And may I remark that if any one of the things I am about to say should seem to you to be true, it then is of as great import to the layman as to the minister, and concerns the churches no less than the theological schools.

As to our planning, it is obvious that the circumstances now requiring us to think ahead, are by their nature such as to obscure most of the details about which we should like to have information first. I think especially of enrollment trends among men entering the ministry, finances, and those grave possibilities where realism is certainly necessary, but where imagination can so easily part company with common sense. So instead of guessing about such matters, may I point to the more general possibility that pressures whose exact nature cannot yet be seen, may tend to make us fore-shorten our view and urge us into measures which at the moment seem necessary, but can eventually damage the very causes we meant to serve. Let me take only two examples, and numerous others will occur to any one.

It is possible we shall be asked to consider reducing the length and thoroughness of preparation for the ministry, in order to keep the ranks of the ministry itself recruited. The present generally adopted policies and standards are not a sacred formula immune to all change. And for that very reason it may become easy to advance arguments in favor of pressing men through more hurriedly. The arguments will be plausible, the needs as urged will be convincing. That will be the time when the longer view is also essential. Choices must be made with our eyes open to the possible results of stepping down the quality of spiritual leadership if unripe, ill-prepared men are sent out to serve the churches under conditions which might conceivably call for the very opposite policy. Experience of some twenty five years ago suggests that institutional pride in keeping up a showing can temporarily justify measures for recruiting and standards of work in preparation for the ordinary parish ministry, which those same institutions are the first to repent of in later years.

Again, we have yet to learn what the long term effect of the present war will be, on scholarship in Europe. But it is impossible to avoid the assumption that as a group, theological scholars of the North American continent must take up responsibility for a much larger share of the world's total creative work of this nature, than has been the case in the past. If this is to be necessary, the sooner we recognize the responsibility the better, lest there be almost irremediable gaps in the scholarly succession of men competent to

direct work of this kind in numerous fields. Yet the years when such policies need to be got under way as rapidly as possible, may be the very years when the theological schools are most tempted, not only by financial needs but also by the atmosphere of the time, to keep faculties so occupied with immediately pressing necessities as to deprive them of opportunity for creative intellectual work in religion. Intellectual sag could thus set in almost insensibly at the very time when intellectual vigor and stimulus are most needed, and it would be easy to drift toward a period marked on the one hand by a new American scholasticism with uncritical reliance upon what our predecessors have done, and marked on the other hand by an output of shallow work purporting to deal with the present. If there is point at all in this matter, I should suppose the first implication is that institutions capable of carrying advanced graduate work owe it to the churches to develop this work at every possible point at the very time when it may be easiest to neglect it. And I am convinced that this Association owes it to the churches to help all theological schools become clear regarding the functions of this kind which they are competent, or not competent, to discharge. A statesmanlike policy within this Association regarding advanced theological education would be peculiarly appropriate in the immediate future.

Turning now the great centers of emphasis in all our work, I have in mind again that background against which individual Christians must now live, shadowed by disregard of every human right, and constantly hearing ominous threats intended to break down the will to keep those values which can only be destroyed when men inwardly surrender them. A church does its work under those conditions, and theological schools prepare ministers for those churches, the young men themselves growing up in that atmosphere. The strategic points of emphasis seem to me to be four.

At the front among all the things we do, we shall steadily find this task: To have all the realism for which any day may call, and yet to nourish a faith which sees beyond all that any day can bring. As for the realism, we have no duty in Christianity to shut our eyes to the fact that evil exists, or to minimize it, or to blur moral distinctions until every color is gray. On the contrary, historic Christianity always starts out from the most realistic premises that are possible. Yet we have lacked such realism in ways we now all admit; as when, for example, we took it for certain that we, the international elect, would be shielded while fire seared the rest of

mankind for their sins. Now that so many illusions of that kind are gone, our new realism may overwhelm us. The necessity and the urgency of measures for national defense, may keep us from looking through to the final issue, and against that setting the great affirmatives of faith.

The final issue is within man himself. There our religion, when not caught off guard, has always been realistic. Two selves struggle for the mastery in every man, call them what we will—the good and the evil, the kindly and the cruel, the constructive and the destructive, love and hatred, God and the Prince of Evil. Christian realism sees on through to the roots, and knows this conflict is reproduced in every man, not only every “other man,” but every “myself”; knowing also that if the self which is hatred and destruction gains ascendancy there is no place where that soul will stop, short of completely wiping out all that love has built up and destroying all it cannot control. Older religious expression was graphic in its symbols for these facts, and in the twentieth century we again understand that much of the vigorous speech which burned our tongues in days of ease, was only putting down in words such things as we have seen again in our generation when, as the Apocalypse has it, the pit of the abyss in man’s heart is opened, and the pale horse of Death rides forth followed by Hades.

Only when we have seen that conflict in man beginning with ourselves, only when we have seen it stark and with all its implications, do the simplicity of the Christian Gospel and the majesty of Christian faith show forth for what they are. For the Gospel is addressed to precisely that conflict in the soul of man. It calls us to the Kingship of God which is the rule of love, and it promises that a power of Spirit greater than our own shall be on the side of that love, once we sincerely take this yoke upon us. This conflict within man has always existed, exists now, and will exist when this century is only a memory. The Gospel to this conflict within each of us is needed now, and will be needed in every day which is still before us, no matter what may take place on our maps.

And our faith is our confidence—I should prefer to say our knowledge—that God and his whole universe are on the side of love; that ultimately love is the only valid law for human existence; that moral order and moral judgment growing out of love are built into the fabric of the universe; and that in these things is law which no man can ever break. He may break himself against it, and like blind Samson he may cover others also in the ruins which bury him. But

our faith is our assurance, in the face of all that any day can bring, that the values in kindness, in liberty of spirit, in respect for persons, can never be lost. At most they can only be submerged for a time. They are indestructible. Only he who builds with them has caught the secrets of our universe and swung into its tempo. Only such a man and such a people will long be entrusted with the right to live and handle the powers of nature, for without obedience to these laws we carry within ourselves the seed of our own destruction.

In a little while it may seem foolish to have said this next, but today we cannot take it for granted that we shall be able to proclaim these things uninterruptedly from the pulpit or teach them in our schools. Often it has been so in the church, and in many places it is so today. If this liberating truth must be driven underground for a while, so be it. Before now this Gospel has gone from person to person in secrecy, growing stronger and clearer for it. But as long as it is given us to speak in freedom, it well becomes us to keep looking with realism at the heart of man as the spring from which all else flows to make civilization bitter or sweet, and to orient ourselves constantly by the central meanings in the Gospel of God to man.

Again, a task which has long pressed upon us, and can be expected to increase in urgency, is this: to interpret Christianity in such a way as to draw out the heroism of ordinary men and women, and direct it *toward* the civilization in which we live, instead of inviting them to flee from the world hunting solitary salvation, whether it be religious, economic, or political. It is easy enough to assent to such a statement. Indeed, we rather enjoy recalling that when the church became authoritarian enough to submerge the individual, and when the Roman Empire began to crumble so that personal security was undermined, Christians found a new outlet for heroism of spirit, but only by fleeing the world. But it is none too comfortable to examine the outworking of some of our most revered religious formulas of the present, with the purpose of seeing whether Christianity has again fallen into the ancient pattern of flight from a world too evil to be lived in. Two formulas of that kind, which are especially easy to convert into mere negatives, are "a warless world," and "the separation of church and state." Insofar as they are popularly interpreted only in the negative sense, we may succeed within limits, but at the cost of diverting heroism away from constructive action, and causing men to find some of their

profoundest spiritual satisfactions in the realm of things they will not do, or will not permit.

But when God meets man in the silent encounter of Spirit with spirit, a heroism is born which can be turned either to flight from the world, or to Christian action in the world. There is a vast reservoir of devotion sprung from that source, waiting to be enlisted in the arena of life, longing for nothing so much as to take part in building a civilization which will not forever need apology. Here is Larry, nineteen years of age and in college, expressing it in a boy's words:

"I mean to make the Christian way of life the *only* way of life. Incidentally, if I can prove that the matter of being a Christian is not a mollycoddle idea, but a red-blooded, two-fisted, daring, scrap from start to finish, I shall feel I have accomplished a lot toward the ultimate goal."

Yet when life ended for this boy, he still was seeking the place where he might enlist that eagerness, and he had not found it. And you know only too well how the story runs for many youths who live on, eagerness unwanted and undirected giving place to gloom, then to recklessness, and finally to readiness for any venture of destruction.

All this now constitutes an imperative still stronger than before, one which we have no right to forget, or ignore. Efforts marked by courage and imagination have already been made, but persons who have done the most in this direction are the first to tell us we have scarcely begun. They are the ones most urgent in pressing the question on us, Can Christian leaders be found wise enough to turn that eagerness into construction, so that frustrated youth will not forever march on only to tear down what others have built, and create yet more frustration? Wherever that eagerness can be directed into concrete undertakings, by that much the great power of spiritual devotion is turned to the driving away of the shadows which beset men's paths, and lighting their way here and now with the love whose Kingship we proclaim as the Gospel of God. And Christians everywhere have the right to say to each minister and to each theological school, with stronger urgency than ever, "Work with us to help answer our daily prayer that the divine will may be done on earth as it is in heaven."

And there is another opportunity, already well discerned, but seen now in a still more significant light; that is, in the midst of nationalism to nourish the ecumenical spirit of Christianity. Others

are to treat this subject elsewhere in this program, but I am confident it is not amiss to mention it here also. Christianity began its course as a universal brotherhood. When nationalisms triumphed over Catholicism in the ancient church, Christianity settled down to a large extent into political boundaries, with national churches severed from and even anathematizing each other. The opportunity for creating a truly Catholic Church, thus forfeited, was withdrawn, not to be offered again by Providence on such a scale until our century.

But in the long interval since about the fifth century, nationalisms turned Christianity into one of the threats to man's greater unity of spirit. A group, large or small, isolated by geography, language, or historical events, developed its own culture, and in those circumstances religion underwent a sort of "freezing." It often was arrested in its growth at the stage reached when it became secluded, then afterward it began a slow private growth of its own, without much regard to the developments of spiritual life elsewhere. But when the barriers of place and speech were pierced so deeply in modern times, the various forms of Christianity which had grown out of an earlier unity of spirit were found to be a check upon the possible larger community of spirit in the present.

To the healing of all such spiritual misunderstandings and the formation of a universal fellowship of Christians, the ecumenical movements of our time have been directed. Their promise is as great as we Christians will let it be. And in this too it would seem we have the right to expect the theological schools to keep sensitive to such tides of the Spirit as may be moving in these things. It is not easy to tell exactly how far this has been so. Professor Hugh T. Kerr, Jr., just removing to Princeton, sought an answer to that question, and he has permitted me to cite his findings briefly. He does not attempt to estimate the extent or the importance of whatever is done outside of formal courses; neither was he able to discover whether the ecumenical movement is being considered in courses where the names and descriptions do not indicate that such is the case. But he found that of the 45 accredited theological schools whose catalogues he could examine, only eighteen offered one or more courses dealing directly with this movement. He states there is no clear evidence that non-denominational schools are more concerned with the subject than denominational schools are; and in denominations deeply identified with movements for union, he discovered few schools teaching the subject. He remarks, "It would

seem from the catalogues that the seminaries have been slow if not negligent in recognizing the reawakening of the Christian Church the world over to a new and vital self-consciousness of her nature, function, mission and message."

The younger ministers can retard, or they can accelerate, the growth of a spirit eager to bridge the barriers separating Christians into embattled camps serving the one Lord. The theological schools can have a large part in the answer. Here is an opening through which we may send out gossamer threads across the deep void between men, hoping and reasonably believing that in time still stronger cables may be drawn across those gulfs, to bind us in Christian brotherhood and put our nationalisms within a greater Christian internationalism.

These three things, realism overtowered by personal faith, Christian heroism put to its task of social reconstruction, and national loyalties over-reached by a still wider Christian fellowship—if these are worthy, they constitute centers of emphasis, always fitting and especially so today.

But equally important, and in some respects the most important of all, is the trite duty of doing the total task we are set to do as well as we can do it, in every part, while keeping the long view. For insofar as there is change in the outward circumstances under which we must work, we shall be especially liable to the error of the reversed telescope, by means of which we and our immediate plans seem very large, and the universe seems all shrunk at the very time when God is working his will in it. But the stream of history under the hand of God is long, and doing the ordinary tasks of Christianity as well as we are able, may turn out to be the most important thing we are set to do in the accomplishment of that will, even though there should be days when we feel impelled to cry with the ancient prophet, "Destruction and violence are before me, the law is slacked, and justice doth never go forth!" For that may be the very day of all days when the righteous needs most to live in his faithfulness.

Mr. Shepherd, one of the advisers of General Chiang Kai Shek, has told of being in the mountains of China where he met a priest with such a view of his work. He told Mr. Shepherd something of the story. The priest had a little church among people none too friendly at first. Then an invading Red army came, laid waste the country, and refugees poured into the community. The priest fed them, sheltered as many as he could, and made friends of those

who had been hostile. Then the army came again, this time demolishing the church. "Well, what could you do then?" asked Mr. Shepherd. "Oh, we rebuilt the church," said the priest. "We are thinking in terms of hundreds of years here. I am only one man in a long line. My successors may have to rebuild it again. But we must have the church."

There are men and women in the world who can look out upon the unknown in this manner, because the living Word of God has broken into the long stream of history, bringing the knowledge that persons are of infinite worth in our universe, and giving men a taste of that liberty of redeemed spirits which is possible under the rule of God the Father who is the final sovereign of that universe. When men have caught sight of that value of persons and have known a little of that liberty of the sons of God, visions are opened which can never be forgotten; and they are nourished by the bracing knowledge that the Spirit of God is forever arrayed in favor of that liberty, and forever arrayed against all that enslaves man in any respect. But it may not be forgotten that such values and such freedom are finally rooted in the Kingship of God. We need none to remind us now how quickly they are snuffed out when man defies that sovereignty. Even the externals of human liberty are fed first, when man kneels in the worship of God. Thus wherever churches in any spot, or schools which prepare ministers for those churches, go on with their work of teaching the young and the old to worship God and do his will, the highest ends of life are being served; and at the same time there is taking place a daily renewal of the foundations beneath all that makes life sweet in the living.

REPORT OF THE EXECUTIVE COMMITTEE

Four meetings of the Executive Committee were held during the biennium: the first on December 16 and 17, 1938, in New York City; the second, May 19, 1939, in Princeton, New Jersey; the third on December 15 and 16, 1939, in New York City, and the fourth on June 5, 1940, at Lexington, Kentucky.

The Committee has refused to open the files of the Commission on Accrediting to "researchers of various types," has proposed to issue a pamphlet on the ministry as a calling, and has had the Executive Secretary correspond with the United States Commissioner on Education concerning "degree mills."

The Executive Committee recommends that the following institutions be received into membership in the Association:

Butler University, College of Religion, Indianapolis, Ind.
Brite College of the Bible, Fort Worth, Texas
College of the Bible, Phillips University, Enid, Okla.
Divinity School of Gordon College of Theology and Missions,
Boston, Mass.
Southwestern Baptist Theological Seminary, Seminary Hill,
Texas
Virginia Theological Seminary, Alexandria, Va.

On December 16, 1939, the Executive Committee appointed a sub-committee consisting of Doctors L. J. Sherrill, E. C. Herrick, and R. W. Barstow, to consider and report upon two matters. First: to rephrase the sentence "For this reason it contains no reference to courses dealing specifically with religion and the church," in the Association's Statement on Pre-Seminary Curriculum; and it was further suggested that this committee give attention to the need for a positive statement regarding work in English Bible; that emphasis be laid on the fact that the Statement is a recommendation; and that the word "curriculum" be left out of the Statement. Second: To consider the general body of questions that are raised when theological institutions requiring only junior college standards for admission desire to secure some form of accreditation.

The Committee met on January 18, 1940, in the office of President Herrick, at Andover Newton Theological School, Newton

Centre, Massachusetts, with all members present. The committee submits the following report.

I

We ask that the following proposed revision of the Statement on Pre-Seminary Curriculum be submitted by mail to the members of the Executive Committee at once for their consideration, accompanied by a printed copy of the present Statement. If this proposed revision is acceptable, we recommend that the revision be submitted to the Association at its 1940 meeting for consideration with a view to its adoption. If replies from the Executive Committee indicate reluctance to recommend this revision to the Association, we ask that it be presented to the Executive Committee at its next meeting as our report, to be discussed then and dealt with as the Executive Committee may see fit.

The year "1940" to appear immediately under the words at the head of the Statement which read "The American Association of Theological Schools."

The Statement itself to be headed STATEMENT ON PRE-SEMINARY STUDIES instead of "Statement on Pre-Seminary Curriculum."

Main head I to read THE FUNCTION OF PRE-SEMINARY STUDIES instead of "The Function of Pre-Seminary Curriculum."

Main head II to read SUBJECTS IN PRE-SEMINARY STUDY instead of "The Content of the Pre-Seminary Curriculum."

Main Head III to read THE NATURE OF THIS RECOMMENDATION instead of "The Nature of this Pre-Seminary Curriculum." Under this head, alter the wording and transpose the order of the two main paragraphs, so that the material under this head shall read as follows:

"The Association wishes to point out two characteristics of the list of pre-seminary studies it is recommending.

"First, this is a *statement in minimum terms*. We make no attempt to list all the work which it would be profitable for a student to do. It is thus possible to include many other elements in one's college courses, while still working in what the Association regards as the first essentials.

"Second, the emphasis is on a 'liberal arts' program, rather than on the elements commonly known as 'pre-pro-

fessional.' In the judgment of the Association the appropriate foundations for a minister's later professional studies lie in a broad and comprehensive college education, while the normal place for a minister's professional studies is the theological school."

Main head IV to read THE USE OF THIS STATEMENT instead of "The Use of this Pre-Seminary Curriculum."

Add the following sentence to paragraph 1 under IV: *It supersedes similar statements previously sent out.*

Change paragraph 2 to read as follows:

"2. This statement is a *recommendation*; that is, it is not binding upon particular seminaries except in so far as they may wish to adopt it. And each seminary is free to make the statement a part of its own entrance requirements, or not, as it may see fit. This statement, however, or its general equivalent, is now in use in a large number of seminaries as a guide to prospective students in planning their college work, and as a standard for judging the entrance qualifications of applicants for admission."

In paragraph 4, change the word "curriculum" to read "studies as recommended above."

Omit paragraph 5 entirely, as irrelevant for the purposes of this statement.

II

The second assignment had to do with the questions raised when theological institutions requiring only junior college standards for admission desire some form of accreditation. We ask that the following be sent to the members of the Executive Committee along with our report on the first assignment, and that at the next meeting of the Executive Committee this be considered as our report on the second assignment, to be dealt with in whatever way the Executive Committee may regard as best. Because of the many issues involved, your committee wishes to place this paper in the hands of the Executive Committee as far in advance of the next meeting as possible.

The committee attempted to analyze the questions involved, and quickly realized that the assignment touches upon a very complicated and difficult situation, of which the assignment specifies only one part. This will be more obvious if such things as these are recalled.

First: There is a large number of theological schools which cannot now be accredited. There may be as many as one hundred. The widest variety exists within their work, but one may distinguish at least three general types. (A) Schools whose work now approaches the standards adopted by the Association, but which cannot be accredited at present. (B) Schools definitely below the present standards, offering work both in arts and in theology. Essentially these are colleges which offer theology in a department or small "school." There may be a four year program leading for example to the Th.B.; or a program of four years plus one, or four years plus two. (C) Schools definitely below the present standards, offering work in theology only. Essentially these are theological schools. Admission may be conditioned on the completion of a high school education, or some limited amount of college work.

Second: Your committee does not know how many schools there are in any of these types; and while our assignment definitely specifies institutions with "junior college standards for admission," we are not ready to assume that any one type within such a range of types can be considered apart from the rest.

Third: Your committee further believes that the possibility of a second set of standards in theological education must be viewed in connection with numerous other questions of which these are examples. If a second set of standards were adopted, what would be the effect on schools of Type A as we have called them above—Would such schools drop back and rest content with "lower" standards? Or would they be willing to seek to be accredited under the second standards while attempting to maintain their work at a level approaching the present standards? Again, we have asked ourselves, If there were two sets of approved standards for the one profession, what would be the effect: On the present higher standards? On schools which have adopted those standards? On the ministry which would soon, presumably, contain persons in two distinct strata as far as education is concerned? On denominations which in recent years have made strenuous and successful efforts to raise educational standards to a level approximating that now approved by the Association? Further, it has been proposed that the adoption of a second set of "lower" standards holds promise in connection with the "inroads of fanatical sects" upon organized church life; but we also ask whether the conditions under view may not equally lead us to re-examine the work being done in standard schools, before concluding that lessened educational requirements offer a rem-

edy? Once more, numerous small churches cannot now support a fully-trained minister at a salary which he reasonably expects; what is the implication of that fact when the need of a second set of standards is being considered?

We certainly do not know where such considerations will eventually take us. But after discussing these questions, it is our judgment that the present policy of accrediting has not been tried long enough for us to be able to see what modifications of that policy may be desirable, nor can we yet see what further classifications may be needed within the present general framework. We wish to hold any ground already taken, and we wish to be sure that schools not yet accredited have every opportunity to achieve the standing contemplated in the present basis for accrediting before attempting to provide another classification for them.

The committee is aware that among the schools not able to qualify for accreditation, many are rendering a service to theological education which is valuable and in some cases distinctive. They are doing what the rest of us are not in position to do, and for that reason deserve our gratitude. In the more comprehensive work of the Association we need their fellowship and counsel.

We believe, furthermore, that any effort to provide a supplementary classification of accredited schools should be made, if at all, only in cooperation with representatives of the schools concerned, and should be preceded by careful study of the curricula and functions of such schools, and present trends in religious life in this country affecting the ministry.

The consideration of this assignment also leads us to believe the matter cannot be studied adequately except in direct relation to the question of qualifications and standards for ordination. The theological schools cannot deal with this question apart from those who are responsible for ordination. This in turn has led us to view so many intricate problems in present religious life, that we feel the ordaining authorities in the various religious bodies which we represent might well be invited to study these problems with us in a cooperative way.

A sub-committee, consisting of Doctors Roberts, Fleming, McGiffert, and Weigle, was appointed in December 1939, to prepare a list of recommendations concerning the transfer of students from one seminary to another. The following recommendations were presented and recommended to the Association:

1. That whenever a student transfers from one institution to another, he shall have sent to the institution where he is applying a complete transcript of the work which he has completed at his seminary and also a letter of recommendation.

2. That whenever a student transfers from one institution to another the seminary receiving the student is urged to notify the sending seminary that the student has been received.

3. That if a student applying from a non-accredited seminary is accepted he should be received on probation.

4. That a standard form be prepared for transcripts.

The Executive Committee nominated Professor Edward H. Roberts for the office of Executive Secretary during the next biennium.

Respectfully submitted,

THE EXECUTIVE COMMITTEE,
LUTHER A. WEIGLE, *Chairman*

REPORT OF THE EXECUTIVE SECRETARY

EDWARD H. ROBERTS

DEAN OF STUDENTS, PRINCETON THEOLOGICAL SEMINARY

PRINCETON, N.J.

To follow Dean Sherrill, the former Executive Secretary, and now the President of the Association, was both a pleasing and a terrifying experience. It was pleasant because the groundwork had been so thoroughly and carefully done. It was terrifying because of the apparent magnitude of the task. The Executive Secretary wishes to express to Dean Sherrill his deep appreciation of the un-failing kindness and wise counsel which he has so freely given.

In reporting on the last biennium we shall follow in outline the items considered in the report of the former Executive Secretary.

Accrediting

In 1938 the retiring Chairman of the Accrediting Commission indicated that in the next stage of its work the Commission would have "the relatively simpler task of reviewing the position and progress of schools which are already accredited and of transacting the business connected with applications which are not yet ready for approval." This describes the work done by the Commission during the last biennium.

Its report to the Association will be made at the time indicated on the program of the Lexington Conference.

Several questions have arisen when theological institutions requiring only junior college standards for admission desire to secure some form of accreditation. These questions were referred by the Executive Committee to a sub-committee for study and report. (See Report of the Executive Committee, page 29.)

Regional Conferences

In view of the fact that the regional conferences held in 1937 proved so helpful, the Executive Committee authorized the holding of five such conferences during the year 1939, and recommended that, if possible, the Executive Secretary attend these gatherings. The Secretary is happy to report that he was able to be present at

all the conferences and found them exceedingly interesting and helpful.

The Mid-Western Regional Conference was held in Chicago on April 21 and 22, 1939, as the guest of the Divinity School of the University of Chicago and The Chicago Theological Seminary. One session was devoted to the question of "Theological Schools and the Ecumenical Movement." Reports from those present indicated a surprising amount of activity in the interests of ecumenical thinking. Two matters were given special emphasis, the need of impressing upon prospective seminary students the importance of having a knowledge of Bible content, and the crying need of having some system of combined recruiting which would provide for cooperatively confronting men on college campuses with the call to the ministry. The question of the cooperative approach to non-denominational colleges and universities in recruiting for the ministry was referred to a committee for study. A most interesting session was devoted to the consideration of tests for entering students, psychological tests, and orientation and comprehensive examinations.

The Northeastern Regional Conference was held at Princeton, New Jersey, on May 19 and 20, 1939, as the guest of Princeton Theological Seminary. The theme of the conference was "Education and Religion." Stimulating discussions centered on the following questions: What bearing have changes in the world today upon the problem of Protestant higher education? Are religious values adequately represented in public education? What are some Protestant solutions to the problem of religion and public education? What is the relation of Protestantism to world cultures? One unique feature of the conference was the joint appearance on the same program for the first time of Albert Einstein and Thomas Mann. Dr. Einstein spoke on "Education and Freedom" and Dr. Mann on "Christianity and Democracy."

The Southeastern Regional Conference met at Montreat, North Carolina, on June 29 and 30, 1939. Two questions were given special consideration—possible ways of cooperation in order to raise the standards of the ministry in the Southeast, and the personal religion of the students. The dangers of professionalism and the effect of subsidies and scholarships on the character of students were brought into prominence.

The Southwestern Regional Conference met in Dallas, Texas, on January 20, 1940, as the guest of the Southern Methodist Uni-

versity, School of Theology. This was the first time for the theological schools of the Southwest to hold a meeting in connection with the work of the Association. About twenty representatives were present, one having come a distance of five hundred miles. The time was devoted to a presentation of the varied activities of the Association. The questions asked manifested the keenest interest in the accrediting of theological schools.

The Pacific Regional Conference was held in Berkeley and San Anselmo, California, on January 26-27, 1940, as the guest of the Pacific School of Religion, the Church Divinity School of the Pacific, and San Francisco Theological Seminary. It met in conjunction with the Pacific Coast Meetings of Learned Societies. The Conference centered its attention upon one problem, the curriculum. Such a procedure has much to commend it as usually the time is too limited for the consideration of many questions. An illuminating symposium was conducted on the traditional denominational points of view, the relation of required to elective units, and the content and subject-matter of the course.

Quite apart from the value of the addresses and discussions heard, the mere coming together of men interested in the same profession was of immeasurable worth. A desire was expressed that in future conferences the experiment might be tried of having faculty members of the various departments of the seminaries meet separately to exchange experiences in regard to course content and teaching method. In the regional conference not only is it possible to give special emphasis to the problems peculiar to each area, but the regional groups come to feel more a part of the national unit and to view theological education in the large.

Committees

During the last biennium the following six committees have been at work and will make a report to this Meeting: Committee on Scholarship Aid and Student Subsidies, Committee on Curriculum, Committee on Personality and Aptitude, Committee on Supervision of Training, Committee on Theological Degrees, Committee on Extension Theological Education.

Membership in the Association

At the last meeting of the Association the following amendment to the constitution was made: "The Executive Committee shall have power to admit institutions to provisional membership until

formal election at the next subsequent meeting of the Association."

In accordance with this provision the Executive Committee will present at the Lexington meeting the names of *six* institutions recommending that they be formally elected and that their names be added to the eighty schools now comprising the list of membership.

Up to the present time no formal set of qualifications for membership have been adopted, but the Executive Committee has recently assigned a sub-committee the task of exploring the feasibility of formulating a list of requirements for membership.

Relations with Other Bodies

It has been a real privilege for the Association to cooperate with the Committee on Refugee Theological Scholars of the American Theological Society (Eastern Branch). Doctor Van Dusen appeared before the Executive Committee and presented the plight of refugee Protestant scholars in Europe, and reported that the American Theological Society was sending out an appeal to the seminaries of the country asking them to consider these refugee professors when making appointments for the coming year. It was decided that the Executive Secretary should be instructed to send a communication to the members of the Association calling to their attention this plea. A letter was sent to more than eighty theological schools of this country and Canada in the Spring of 1939, and again in 1940, urging them in the name of the Christ, who died to show mercy to them, that they heed the cries of these innocent victims of international gangsters. Doctor Van Dusen reports that there has been some response. He indicates that eight invitations to refugee scholars have been extended and four have been accepted. He estimates that the number now seeking placement is probably about thirty. Their names and qualifications may be secured by writing Professor Henry P. Van Dusen, Union Theological Seminary, 120th Street and Broadway, New York City.

When we think of the life and death struggle going on across the sea, some of our problems here appear rather petty. We miss today the faces of our Canadian brothers. A letter from Queen's Theological College of Ontario, reads: "Principal Kent was chosen by the United Church and the military authorities for the position of Senior Chaplain of the Canadian forces over-seas, and so is not able to attend the conference at Lexington." Counsels are divided as to what we should do in relation to that conflict, but this one

thing we *can* do, we can relieve the oppressed. There is no division among us here. To professors and students abroad we can extend a helping hand. In the days ahead there will probably be hundreds of stranded, penniless students who cannot serve in the armies. Our alumni may be able to prevail upon their churches to adopt a student, bring him to this land and train him as a leader for the future peace.

Another interesting relation with other bodies has been that with the American Council on Education. The President of this Council called together representatives of many of the leading accrediting agencies of the country. The purpose was to have these examining bodies examine themselves. At the preliminary meeting several searching questions were raised in regard to accreditation procedures and a second meeting has been called with the hope of bringing about needed reforms.

Finances

The graduated plan of annual assessments to members in order to finance the Association which was adopted and declared effective on December 29, 1937, has proved successful. The present financial status of the Association has been indicated by the Treasurer. Since the greater part of the work of accreditation was completed in 1938, there has been no need of as great drain upon the treasury. It is for the Association to decide as to whether some new projects should be undertaken at this time.

Looking Ahead

When a friend of mine put this question to a group of military men, "What is the most important arm of defense of the nation?" the answers were conflicting. But after some discussion they all agreed that the most vital spots were West Point and Annapolis, where the future officers were being trained. By analogous reasoning our theological seminaries are the most important bulwarks in our spiritual defenses. To make them stronger we should give heed to many things the coming years. I list but a few.

A concerted effort must be made to recruit outstanding men for the ministry. From many quarters have come demands for monographs, setting forth in a challenging way the claims of the Christian ministry. Still more study must be given to the problem of what training will best equip a minister for his work. In this age of speed and hurry short-cuts must be discouraged and atten-

tion given to experiments carried on by certain institutions in connection with a fourth year of training.

In the dark days that are upon us, we need prophets who can "stand up and preach" the Word. There is a large number of excellent preachers in our churches, but we desperately need many, many more. Might it not be in order at this time, to make a re-study of our instruction in the practical field?

Theological degree mills must be fought relentlessly. At the Toronto meeting in June 1938, Dean Ashworth of Bonebrake Theological Seminary gave an admirable paper exposing this menace. To combat these institutions he recommended that students in our theological seminaries be made acquainted with the havoc wrought by the degree mills, that church boards of education and church journals give publicity to the danger, and that state governors and legislators and the Commission of Education in Washington be made aware of the existence of these institutions.

Another problem that needs continual study is that which is bound up with the work of the Committee on Extension Theological Education. What shall we do for our graduates after they have assumed charge of a parish? In the first three years, they need guidance desperately.

The last problem I would mention is one seldom discussed in conferences of theological seminaries. It has to do with the placement of graduates, especially with the placement of men who, for one reason or another should move to a new field. Perhaps this question is discussed but little because of the divergent practices among us in this matter. It would seem, however, that much could be gained by "looking each of us not on our own things but each of us also on the things of others." It is at this point that there is a fearful waste in the church. Why should the church wait for industry to find a solution for the employment problem of middle-aged men and then follow weakly in her train? Should not the church show the way?

REPORT OF THE TREASURER

June 1, 1938 to May 31, 1940

Debit

Balance on hand, June 1, 1938	\$2,506.92
Annual dues for 1938 (9)	230.00
Annual dues for 1939 (75)	1,670.00
Annual dues for 1940 (72)	1,640.00
Inspection fees (15)	375.00
Liquidating Trustees Lancaster Trust Co.	24.94
Sale of Office Furniture	22.50
Returned by Executive Secretary Sherrill	67.64
Sale of Bulletins	1.00
	\$6,538.00

Credit

Printing and Paper	\$ 841.28
Exchange of Canada Checks	5.30
Expenses of Executive Secretary	1,364.65
Expenses of Treasurer	9.85
Executive Committee Meetings	170.20
Expenses Accrediting Commission	908.04
Expenses Regional Conferences	256.62
Balance on hand, May 31, 1940	2,982.06
	\$6,538.00

We have examined the accounts, checks and vouchers of Abdel Ross Wentz, Treasurer of the American Association of Theological Schools, and find the same correct, with a balance of Two Thousand Nine Hundred and Eighty-two Dollars and six cents (\$2,982.06) to his credit in the First National Bank of Gettysburg, June 4, 1940.

PAUL L. SPANGLER

J. ELMER MUSSELMAN

Auditors

REPORT OF THE COMMITTEE ON BUSINESS AND FINDINGS

Two years ago at the Toronto Biennial Conference we received the gracious invitation to be guests of The College of the Bible. This invitation was accepted and the generous reception given to us by President Stephen J. Corey, Dean Charles L. Pyatt, and their staff of co-laborers has been sincerely appreciated by all of us. The courtesy, comfort, and convenience shown to us has indeed been wholesome. We wish to express our thanks to The College of the Bible and Transylvania College for their royal entertainment and their many expressions of good will. We desire for this splendid seminary a larger growth and devotion to the majestic task of Kingdom building in the next seventy-five years of its life—even larger than it has had in the past seventy-five years.

We have had a delightful stay at Sayre College, and desire to convey our thanks for the place of holding our meetings and our pleasant quarters for lodging.

We are grateful, too, to the officers, executive committee, accrediting commission, and other committees, who have made surveys and reports for this convention. These men have taken enormous blocks of time and a great amount of energy to carry forward our work in theological education in the past two years.

In particular we would express our gratitude to Dean Lewis J. Sherrill, President of our Association, for his prophetic insights and keen guidance in our common tasks for the last five years. His biennial address last night was penetrating, incisive, and challenging. We appreciate greatly this message.

We also want to thank Dean Edward H. Roberts for the large amount of time he has taken, from a heavy schedule at home, and generously given to the Association during the past two years. We feel that he has wisely and effectively led us in our continuous growth for the last two years and that under his guidance we have moved forward.

At this meeting we feel keenly the absence of our Canadian brethren, to whom we would express our sympathy in the trying and critical experiences into which they have been drawn.

LUTHER D. REED
W. VIVIAN MOSES
NELS F. S. FERRÉ
OVID R. SELLERS
C. E. ASHCRAFT, *Chairman*

REPORT OF THE COMMISSION ON ACCREDITING

The first report of the Commission on Accrediting was presented by Dean Lewis J. Sherrill, Chairman of the Commission on Accrediting, 1936-38. That report is a monumental work. It set forth the Standards for Accrediting which guided the Commission in its decisions, the procedure followed in accrediting, the summary of actions taken, and the divergencies from the standards established. In addition, a detailed analysis was made of the data presented by forty-five accredited theological schools. That report, published by the Association as Bulletin Number 12, is a remarkable contribution to theological education. To Dean Sherrill and the members of that Commission we owe a great debt of gratitude.

After so much had been done the question might well be raised, what was there left for the Commission to do? Briefly, there were new applications for accreditation to be considered, there were theological schools re-applying for accreditation, there was need of annual reports from schools already accredited.

The personnel of the Commission from June 1938 to June 1940 has been as follows:

Dean Lewis J. Sherrill, Louisville Presbyterian Seminary, Louisville, Ky., member ex officio as President of the Association
President Everett C. Herrick, Andover Newton Theological Seminary, Newton Centre, Mass., member ex officio as Vice-President of the Association

Professor Abdel Ross Wentz, Lutheran Theological Seminary, Gettysburg, Pa., member ex officio as Treasurer of the Association

President Arthur C. McGiffert, Jr., Pacific School of Religion, Berkeley, Calif., term expiring in 1944.

Principal Richard Davidson, Emmanuel College, Toronto, Ont., term expiring in 1944

Dean Luther A. Weigle, Yale University Divinity School, New Haven, Conn., term expiring in 1942

President Albert W. Beaven, Colgate-Rochester Divinity School, Rochester, N.Y., term expiring in 1942

Professor Lavens M. Thomas, II, Candler School of Theology, Emory University, was appointed for the term expiring in 1940. Resigned from the Commission because of ill health.

President Sanford Fleming, Berkeley Baptist Divinity School, Berkeley, Calif., term expiring in 1940

Professor Edward H. Roberts, Princeton Theological Seminary, Princeton, N.J., member and chairman ex officio as Executive Secretary of the Association.

It was with real regret that the Commission accepted the resignation of Professor Lavens M. Thomas, II, as he has given of his time and strength unstintingly to the work. The Commission extends greetings to him and prays that he may have a speedy recovery.

The standards for accrediting, as perhaps will be remembered, have to do with standards of admission, the length of course and standards of graduation, the fields of study and balance of curriculum, the faculty, the library, the equipment, the finances, and the general tone of an institution. (The full statement of the Standards for Accrediting are appended to this report.) "The Association," as was indicated in the First Report of the Commission on Accrediting, "has no desire to enforce these standards in arbitrary fashion; they are to be administered by the Commission on Accrediting Institutions by way of stimulus and encouragement."

That they have been administered in this fashion, in the first two years of the Commission's existence, 1936-38, is demonstrated by the fact that in the last two years schools which were accredited, with or without notations, have raised their standards; that institutions which were denied accreditation have reapplied, and that applications have come in from schools which for one reason or another have held back.

Since June 1938 thirteen applications for accreditation have been received by the Commission, six of these applying for the second time. In the case of the latter, a year at least must have elapsed since the first application was made. The schedules, or in some cases only part of them are filled out a second time and one of the members of the Commission again makes a visit of inspection. The Commission bases its decision upon the data in the two sets of schedules submitted by the school and upon the reports made by the two visitors.

At the Toronto meeting in June 1938 sixty-one applications for accreditation had been received. Three of these, however, were still to be reported. These three institutions have now been accredited. Of the thirteen applicants already mentioned, eight were accredited. Of the five schools not receiving accreditation three were not inspected as the Commission, after studying the schedules, believed it best not to carry out the inspection at this time. Two schools were advised to withdraw their applications until they were in a better position to meet the standards of the Association.

To the forty-six institutions which comprised the first published list of Accredited Theological Schools there should be added, therefore, the following eleven: (The complete list of Accredited Theological Schools and the list of notations are appended to this report.)

Austin Theological Seminary, Austin, Texas

Notations 7, 10

Bethany Biblical Seminary, Chicago, Ill.

Notations 2, 7

Chicago Theological Seminary, Chicago, Ill.

Notation 24

Harvard Divinity School, Cambridge, Mass.

Hammā Divinity School, Springfield, Ohio

Notations 9, 10

Howard University School of Religion, Washington, D.C.

Notation 7

Meadville Theological School, Chicago, Ill.

Notation 25

Queen's Theological College, Kingston, Ontario

Notations 9, 23

Virginia Theological Seminary, Alexandria, Va.

Notation 8

Western Theological Seminary, Holland, Mich.

Notation 9

Westminster Theological Seminary, Westminster, Md.

Notation 9

After the first list of Accredited Theological Schools was published it was felt that some sort of "follow up" procedure should be adopted. It was decided, therefore, that a brief form should be prepared and sent each year to all accredited schools in order that the Accrediting Commission might have up-to-date in-

formation regarding each institution. The Executive Secretary wishes to express his appreciation to all the institutions for their wholehearted cooperation in this matter. Every school sent in a report for the year 1938-39. We ask the same cooperation in sending in reports for the year 1939-40.

From a study of the returns from the forty-six schools accredited for the years 1936-39 some interesting facts emerge. While enrollments have increased in some institutions and decreased in others, the general tendency is upward. The figures are as follows: 1936-37, 5,459; 1937-38, 5,603; 1938-39, 5,724. The total number of graduates seems to be definitely increasing—1936-37, 1,236; 1937-38, 1,286; 1938-39, 1,319.

Seventeen institutions have enlarged their faculties, while fourteen have found it necessary to reduce the number slightly. Faculty salary cuts still prevail in fourteen theological schools. One significant fact is that in all of the forty-six institutions, larger appropriations have been made for the library, and there has been a marked increase in the number of books acquired. The progress in one institution was such that the notation against it, "inadequate library and library support" was removed. Too long the library has had to suffer when appropriations were being made. It is gratifying to see that the work of the Accrediting Commission has focused attention upon this most important factor in the training of ministers.

As regards income, twenty-one institutions report gains, while twelve indicate a continued diminution.

When formulating a list of accredited schools in 1938 the Commission found it necessary to place a notation or notations after the names of some of the institutions in order to indicate that there were certain divergencies from the standards. These notations were to be removed when the action of the faculty or board relative to the matter was filed with the Secretary and when the current catalogue was filed to show that public announcement of the action had been made. Ten of these schools have now had all notations removed. Eight institutions have found it possible to remove notation 1 which reads, "In schools bearing this numeral 10 to 24 per cent of the enrollment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates." Three have abolished the practice of offering one theological degree for which a first college degree is not prerequisite. Two institutions

have eliminated the provision whereby a limited amount of work done toward a first college degree is also admitted as credit toward the first theological degree. One institution has done away with a "combination course" whereby a few candidates for the B.D. (or its equivalent) are graduated after a six-year program in college and seminary. Another has made it impossible for students to be given credit for certain courses toward the theological degree, and also transfer the credit back to college, to complete college-degree requirements. Still a third has discontinued the practice of not uniformly requiring a first college degree as a prerequisite for the theological degrees. There is indicated, also, a definite encouragement of independent research and reading. Students who fulfill certain high requirements have in some institutions been released from a certain number of regular courses and are allowed to give the greater part of their time to reading and research under the direction of the instructor concerned. Reports which have been sent in indicate that in many institutions faculties are engaged in devising ways and means of improving the instruction. Might it not be possible that the American Association of Theological Schools has given some stimulus to theological education?

Respectfully submitted,

THE COMMISSION ON ACCREDITING
EDWARD H. ROBERTS, *Chairman*

STANDARDS FOR ACCREDITING

Reprinted from Bulletin 12 of the Association

"The American Association of Theological Schools is an association of institutions devoted to education for the Christian ministry. Its interest in having a list of accredited institutions grows out of its interest in the best possible preparation of men for a successful ministry. It regards as the chief ground for the inclusion of an institution in the list, evidence that the institution is effective in preparing students for a successful ministry. It believes that this evidence is most plainly to be found in the extent to which graduates of these institutions do in actual practice render a successful ministry. Such evidence in itself alone is, in the first place, difficult to secure, and in the second place difficult to interpret satisfactorily. The Association believes, however, that certain factors in the life and work of particular institutions are with entire propriety to be regarded as making for or against the effectiveness of that institution in preparing its students for a successful ministry. It is these factors which are held under view in the plan for listing accredited institutions which follows.

"It is recognized that weakness in some of these factors may be compensated for by unusual strength in others. The Association does not treat its standards as definite rules and specifications to be applied in an exact and mechanical fashion. It does not suppose that the status of an institution can be satisfactorily determined by finding that it has met these standards one by one until all have been met. There is no desire to enforce these standards in arbitrary fashion; they are to be administered by the Commission on Accrediting Institutions by way of stimulus and encouragement.

"Your Committee recommends:

"I. That the Association instruct the Executive Committee to appoint a Commission on Accrediting Theological Seminaries and Theological Colleges.*

* Institutions devoted to theological education go under many different names. In the United States, "Theological Seminary" is frequently used, as are the terms "Divinity School" and "School of Religion." In Canada the common term is "Theological College," ordinarily designating a graduate school standing in some affiliate relation with a University. In order to include the usage both in the United States and in Canada, the standards speak of "an accredited Theological Seminary or College." In the Commission the tendency is to use the term "theological school" as inclusive of all these.

"II. That the Commission on Accrediting shall consist of the elected officers of the Association and six other persons appointed by the Executive Committee. The six appointed Commissioners shall serve for a term of six years, except that of the first Commissioners appointed, two shall serve for a term of two years, and two for a term of four years. The Commissioners shall not be eligible to succeed themselves. [The Constitution has a different wording: "The appointed Commissioners shall not be eligible to succeed themselves."]

"III. That, subject to the standards approved by the Association, the Commission shall have full and final authority to institute and maintain a list of Accredited Theological Seminaries and Theological Colleges. The Commission shall report from time to time to the Association and shall publish its list of accredited institutions in the Bulletins of the Association.

"IV. That the Commission in making and revising its list of accredited institutions shall be guided by the following standards:

"1. *Standards of Admission.* An accredited Theological Seminary or College should require for admission to candidacy for its degrees the degree of A.B. from a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree.

"2. *Length of Course and Standards for Graduation.* An accredited Theological Seminary or College should offer a course leading to the degree of B.D. or its equivalent. This should be regarded as a professional degree the standards of which in intellectual attainment are those usually required in any other field of graduate professional study. Normally it will require three years of two semesters each, or their equivalent, beyond the A.B. degree, or its equivalent, to complete this course.

"It is undesirable for a seminary that is not an integral part of a university to grant the Ph.D. or the A.M. degree, but it is legitimate for a seminary affiliated with a university to offer a program leading to the Ph.D. or the A.M. degree in cooperation with a university, the degree to be given by the university. No work done towards the first college degree should be used towards a seminary degree.

"3. *Fields of Study and Balance of Curriculum.* An accredited Theological Seminary or College should have a curriculum predicated upon a broad and sound basis in the arts and sciences and should include adequate instruction in the following four areas: Biblical, Historical, Theological, and Practical. The last should

include homiletics, religious education, pastoral theology, liturgics, church administration, and the application of Christianity to modern social conditions.

"4. *Faculty*. An accredited Theological Seminary or College should provide adequate instruction in the four fields of study indicated above and should include at least four full-time professors whose instruction shall be distributed over the four areas. In addition to the necessary moral and religious qualifications, competence as a scholar and a teacher (rather than the possession of degrees) should in all cases be considered the essential characteristics of an acceptable member of a faculty. Such professors together with the administrative officer or officers shall constitute a faculty with effective control over its curriculum and the granting of degrees. A weekly teaching load of more than twelve hours per instructor shall be considered as endangering educational efficiency.

"5. *Library*. An accredited Theological Seminary or College should have a library which is live, adequate, well distributed and professionally administered, with collections bearing especially upon the subjects taught and with a definite annual appropriation for the purchase of new books and the appropriate contemporary periodicals.

"6. *Equipment*. An accredited Theological Seminary or College should have such equipment in lands, buildings and libraries as shall provide adequate facilities for the carrying out of the program of the institutions.

"7. *Finances*. An accredited Theological Seminary or College should have sufficient income from endowment or reliable general gifts or fees to support fully the program which the institution offers, including an adequate support for its staff, its library, and the maintenance of its equipment.

"8. *General Tone*. In accrediting a Theological Seminary or College regard should be had for the quality of its instruction, the standing of its professors, the character of its administration, the efficiency of its offices of record and its proved ability to prepare students for efficient professional service or further scholarly pursuits.

"9. *Inspection*. A Theological Seminary or College desiring accreditation shall upon request be inspected and reported by an agent of the Accrediting Commission of this Association. Only institutions thus inspected and approved by the Commission shall be accredited. The Accrediting Commission shall review period-

ically the list of accredited institutions and make recommendations for the revision of the list."

ACCREDITED THEOLOGICAL SCHOOLS

*As reported to the American Association of Theological Schools
Lexington, Ky., June 5, 6, 1940*

- Andover Newton Theological School, Newton Centre, Mass.
Augustana Theological Seminary, Rock Island, Ill.
— Austin Theological Seminary, Austin, Texas
 Notations 7, 10
Berkeley Baptist Divinity School, Berkeley, Calif.
 Notations 1, 17
Bethany Biblical Seminary, Chicago, Ill.
 Notations 2, 7
Bonebrake Graduate School of Theology, Dayton, Ohio
 Notations 10, 11
Boston University School of Theology, Boston, Mass.
— Candler School of Theology, Emory University, Emory University.
 Ga.
 Notations 2, 4
Chicago Theological Seminary, Chicago, Ill.
 Notation 24
Colgate-Rochester Divinity School, Rochester, N.Y.
— College of the Bible, Lexington, Ky.
 Notation 1
— Columbia Theological Seminary, Decatur, Ga.
 Notation 1
Crozer Theological Seminary, Chester, Pa.
 Notation 1
Drew Theological Seminary, Madison, N.J.
— Duke University School of Religion, Durham, N.C.
 Notation 22
Eden Theological Seminary, Webster Groves, Mo.
Emmanuel College in Victoria University, Toronto, Ont.
Episcopal Theological School, Cambridge, Mass.
Evangelical School of Theology, Reading, Pa.
 Notations 2, 9
Evangelical Theological Seminary, Naperville, Ill.
 Notations 2, 4, 7

- Gammon Theological Seminary, Atlanta, Ga.
Notations 3, 12
- Garrett Biblical Institute, Evanston, Ill.
Notations 1, 4
- General Theological Seminary, New York, N.Y.
- Hamma Divinity School, Springfield, Ohio
Notations 9, 10
- Hartford Theological Seminary, Hartford, Conn.
Notations 1, 18
- Harvard Divinity School, Cambridge, Mass.
- Howard University School of Religion, Washington, D.C.
Notation 7
- Iliff School of Theology, Denver, Colo.
Notations 15, 16
- + Louisville Presbyterian Seminary, Louisville, Ky.
- Lutheran Theological Seminary, Gettysburg, Pa.
- Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
- Meadville Theological Seminary, Chicago, Ill.
Notation 25
- New Brunswick Theological Seminary, New Brunswick, N.J.
- Oberlin Graduate School of Theology, Oberlin, Ohio
- Pacific School of Religion, Berkeley, Calif.
Notations 16, 17
- Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
Notation 8
- Presbyterian Theological College, Montreal, Que.
Notations 2, 9, 10, 21
- Presbyterian Theological Seminary, Chicago, Ill.
- Princeton Theological Seminary, Princeton, N.J.
- Queen's Theological College, Kingston, Ont.
Notations 9, 23
- San Francisco Theological Seminary, San Anselmo, Calif.
Notations 1, 17
- Seabury-Western Theological Seminary, Evanston, Ill.
- Southern Baptist Theological Seminary, Louisville, Ky.
Notations 1, 13, 15
- Southern Methodist University School of Theology, Dallas, Texas
Notations 2, 13
- Temple University School of Theology, Philadelphia, Pa.
Notation 1

Theological Seminary of the Reformed Church in the U.S., Lancaster, Pa.

Trinity College, Toronto, Ont.

Notations 2, 20

Union Theological Seminary, New York, N.Y.

Notation 4

+ Union Theological Seminary, Richmond, Va.

University of Chicago Divinity School, Chicago, Ill.

Notation 19

+ Vanderbilt University School of Religion, Nashville, Tenn.

— Virginia Theological Seminary, Alexandria, Va.

Notation 8

Western Theological Seminary, Holland, Mich.

Notation 9

Western Theological Seminary, Pittsburgh, Pa.

Notation 1

Westminster Theological Seminary, Westminster, Md.

Notation 9

Yale University Divinity School, New Haven, Conn.

NOTATIONS

1. In schools bearing this numeral, 10 to 24 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

2. In schools bearing this numeral, 25 to 49 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

3. In schools bearing this numeral, 50 to 74 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

4. This school retains provision for a "combination course," by which a few candidates for the B.D. (or its equivalent) are graduated after a six-year program in college and seminary.

5. This school retains a provision whereby a limited amount of work done toward a first college degree is also admitted as credit toward the first theological degree.

6. This school retains a provision whereby a few courses may be given credit toward a theological degree, and also transferred back to college to complete college-degree requirements.

7. Inadequate library.

8. Inadequate support of library.

9. Inadequate library and library support.

10. Library management and equipment inadequate.

11. A "Diploma School of Theology" for men and women who are not college graduates, is also manned by the same faculty.

12. Non-college graduates, candidates for the B.R.E., are also taught by the same faculty.

13. This school offers one theological degree for which a first college degree is not prerequisite.

14. A first college degree is not uniformly required as a prerequisite for the theological degrees of this school.

15. The Th.M. degree of this school is equivalent in entrance requirements and length of residence to the standard B.D.

16. The Th.D. degree is conferred by this school for a one-year program beyond the first theological degree.

17. This school, which is not an integral part of a university, confers the M.A. degree.

18. This school, which is not an integral part of a university, confers a Ph.D. degree.

19. The greater number of students of this school are graduated with the M.A. or the Ph.D. degree, rather than the B.D. degree.

20. This school is accredited for the B.D. and the D.D., but not for the L.Th.

21. This school has an academic year of only 24 weeks.

22. Undergraduate students, candidates for the A.B., are admitted to courses in this school, but are not counted in its enrolment.

23. This school retains provision for a combination course by which a few candidates for the Testamur are graduated after a six-year program in an arts college and a theological college.

24. This school, which is affiliated with a university, confers an M.A. degree.

25. A small percentage of students enrolled in this school take courses only in the divisions of a university, as candidates for the degree of A.B. at the university, but take no courses at this school until the award of that degree.

REPORT OF THE COMMITTEE ON PERSONALITY AND APTITUDE

HUGH HARTSHORNE

PROFESSOR, YALE UNIVERSITY DIVINITY SCHOOL, NEW HAVEN, CONN.

Although no meeting of this committee has been possible, certain tentative conclusions have been reached through correspondence.

Careful consideration of the status of existing tests of personality leads the Committee to conclude that the administration of any such test would not be of assistance in the selection of students for entrance to Seminary. As an aid to the guidance of students after admission, some such test might naturally be used by a qualified counselor or clinician, but if used by one not able to check its results by clinical procedures, it might give an entirely erroneous impression of this student. Extremely maladjusted students, who might be spotted by a personality questionnaire, would ordinarily be weeded out by present methods of selection.

With regard to aptitude tests, none are known to your Committee which would serve as an aid to selection or guidance of students.

The production of personality or aptitude tests is an expensive and laborious undertaking, and the Committee has not conceived its mandate to include such a task. Some comments on what would be involved in the production of such tests may be in order.

The first consideration relates to what personality qualities and aptitudes are to be included. Four procedures are possible here. a) A group of presumably wise churchmen may agree on the qualifications of a minister—these qualifications would probably differ among sections of the country, particular situations, and denominations. b) An empirical study might be made of the characteristics of highly regarded ministers—again differences of locale and background would appear. c) An empirical study might be made of the particular kinds of men or women who find satisfaction for their basic personality needs in this profession—expecting, also, that differences would appear among different groups. d) Some combination of these approaches.

Candidates for the ministry are selected now first by the inclination of individuals who are attracted or challenged by the type of work now engaged in by ministers or by particular personalities among their ministerial friends and acquaintances. A second stage of selection occurs when such persons apply for admission to a seminary. Those judging the applications doubtless have some criterion in mind as a ground for admission or rejection. A third selection occurs at graduation; a fourth at ordination; and often a fifth at the hands of some lay committee in search of a minister for a particular church.

At none of these points of selection is there any apparent consideration of qualifications other than those demanded by existing church customs and purposes. To add to these devices one more which is grounded on the same conceptions of the personality and aptitude needed in the churches would be only to fasten down the existing stereotypes more firmly yet, and close the door to such distinctive personalities as might be expected to make a contribution to the more creative tasks of the church of tomorrow.

Granted some more experimental approach to the question of qualifications, based on a more thoroughgoing study of the functions of churches in the world of today than has yet been made, there would remain the final question as to how to discover the presence of such qualifications or their potential groundwork.

From work done in other connections, the Committee is convinced that the selection and guidance of students could be greatly facilitated by the use of case study procedures both at the time of application and during the Seminary course. By the use of adequate questionnaires bearing on the candidate's ideas, prejudices, relationships with others, adjustments, experiences, aspirations, habits, etc., etc., and by interviews which might reveal his more subtle personality responses, a reasonably complete description of the whole personality in action could be prepared which would reveal: 1st, the candidate's suitability for the particular school concerned; and 2nd, his needs and the sort of educational experience he should be led into in the Seminary in order to help him overcome his weaknesses, correct his faults, and round out his character and personality—i.e., to develop his power to function successfully as a minister in the various types of personal and social relations into which he will be thrust.

The Committee feels that exploratory studies might well be made to provide guides to those seeking appropriate informa-

tion either before admission or during the seminary course. It might be left then to each Seminary to set up its own objectives in so clear a fashion as to enable it to select students best qualified, potentially, to achieve these objectives, and to guide those selected to as complete a development of these potentialities as is possible while in residence.

But our Committee would like to go on record as noting that none of this sort of elaborate study is worth doing unless seminaries are to associate with it a careful examination of their educational task, and a wise and definitive use of the materials gathered about each student.

Some educational institutions are finding that more headway toward the improvement of the general level of professional competence can be made by increasing the number of highly qualified applicants at the top than by merely trying to cut off unqualified applicants at the bottom. This would imply the study of appropriate methods of recruiting the most promising youth. When their number is increased, those least qualified will be the more easily eliminated.

REPORT OF THE COMMITTEE ON THE CURRICULUM

ARTHUR C. MCGIFFERT, JR.

PRESIDENT, PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIFORNIA

The Committee on Curriculum appointed at the Eleventh Biennial Meeting of the American Association of Theological Schools in July 1938 consists of :

President Luther D. Reed, Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.

Professor John E. Kuizenga, Princeton Theological Seminary, Princeton, N.J.

Professor F. W. Langford, Emmanuel College, Toronto, Ont.

Professor E. A. Leslie, Boston University School of Theology, Boston, Mass.

Chairman, President Arthur C. McGiffert, Jr., Pacific School of Religion, Berkeley, Calif.

In response to a request from the Executive Committee for a brief report at the present meeting, this Committee prepared a questionnaire which it sent to all the members of the Association. (Professor Leslie did not participate in the Committee's work, being away from the country enjoying leave of absence.)

The Committee received 37 replies. Dean Roberts also sent in some relevant material gleaned from general reports sent directly to his office. The data fall into the categories suggested by the Committee as convenient ways of recording hopeful changes or experiments in curriculum made in the past two years. These 5 categories were used as a basis for discussion at the Association's Pacific Regional Conference in January 1940.

1. *The increase or decrease of required courses in relation to elective courses.*

20 Schools indicate no change has occurred.

3 indicate a decrease in the proportion of required to electives,—in one School a decided decrease; in another an increase of electives to 15 per cent of the total courses needed for the B.D. degree.

6 Schools have increased the proportion of required courses,—one to "practical inflexibility."

In a few Schools a larger number of specific courses are required though the total number of requirements remains the same.

3 Schools have also increased the total number of hours required for the B.D. One has lengthened the academic year.

The trend toward increase of requirements at the expense of electives is evident but not marked.

The subject-matter of these increased requirements falls mainly in the fields of social ethics and practical theology. Three Schools have added or increased the requirement in social ethics, 3 in homiletics or hymnology.

These are insufficient data to warrant speaking of a trend.

2. *Changes in the sequence of the curriculum.*

Only 4 Schools indicate any change in the sequence.

2 have moved homiletics or pastoral psychology from Junior to Middle year.

1 has shifted pastoral care to Junior year.

Another reverses the order of apologetics and dogmatics so that these courses are given now in Junior and Middle year, respectively. Schools offering a large number of electives are inclining to designate introductory courses as prerequisites to the advanced courses.

3. *Changes in the content of courses offered.*

This heading elicited little information that can be used as a basis for generalization.

2 Schools report the stressing of Ecumenicity; another American Christianity, a third an approach to courses in systematic theology from the viewpoint of historical development rather than simple content material; a fourth, emphasis on the content of the English Bible rather than upon criticisms or introduction; a fifth has attempted to correlate its Bible courses so that in the prescribed work the survey of the entire Bible will be completed. A sixth School has rearranged its course in the practical field to provide adequate training in worship.

4. *New courses offered.*

Under this heading the Committee received the largest amount of information. Many of the new courses offered, however, seem to indicate the appearance on the faculty of a new instructor with his fresh quiver of material rather than any shift in the philosophy of the curriculum. On the other hand, the titles of some of the new courses reflect the times:

General Orientation

The Cooperative Movement

Social Case Work

Rural Sociology

The Church and Social Change

Christianity and International Relations

Clinical Theology

The Ministry to Individuals

Tutorial Work in English

Religion in Modern Literature

Use of Bible in Preaching (3 Schools)

Religion and the Fine Arts

Drama (3 Schools)

By and large, these new courses are offered in the practical field.

Interdepartmental courses have been established in several Schools, e.g.: A course entitled "Theology in the Church" taught jointly by the professors of theology, religious education, and practical theology deals with the question of how sound theological ideas can be communicated to laymen in the various areas of tension.

5. *Other changes effected or proposed.*

5 Schools report the setting-up of final comprehensive examinations, in one case oral as well as written. They hope thereby on the one hand to avoid some of the disasters of our present departmentalized fragmented education and on the other to prevent the student from feeling that when he finishes a course he has finished a subject-matter.

3 Schools make reference to something fresh in the way of courses in supervised field work.

1 School reports a tendency to reduce the number of one- and two-hour courses and to increase the number of 3- and 4-hour courses.

5 Schools report that they are engaged in considerable modification of their curriculum, but in only 1 of the 37 Schools reporting has any radical reorganization occurred during the present biennial. This particular School has reorganized its course into 5 fields instead of 7, viz.:

The Religions of Mankind

The Bible and Its Interpretation

Christianity in Its Historical Development

The Religious Interpretation of the World and of Man

The Work of the Church at Home and Abroad

A shift from quarter to semester system has occurred in 1 School.

I School has shifted from semester to quarter system.

I School has added an extra year to its course.

Conclusion

In a word, your Committee on Curriculum has labored and brought forth a rather unusual report, namely, that there has been a two-year period of relative quiet on the curriculum front. At next biennium we may hope to hear about the changes now being contemplated by some of our members and to have a judgment about changes made in the Schools a few years ago.

REPORT OF THE COMMITTEE ON SCHOLARSHIP AID AND STUDENT SUBSIDIES

ROBBINS W. BARSTOW

PRESIDENT, HARTFORD SEMINARY FOUNDATION,
HARTFORD, CONNECTICUT

At the last two biennial meetings of this Association, the Committee on Student Subsidies has presented exploratory reports and certain mild recommendations. Reference is made to these extended discussions, as found on page 92 of Bulletin 11 and page 79 of Bulletin 13. This Committee would also call emphatic attention to an article by Dean Colwell of Chicago Divinity School, entitled "Does the seminary demoralize students?" and printed in the February issue of the Divinity School News. For additional source material, the Committee would cite the article "What Price Ministry" in the Expositor and Homiletic Review for February 1935. And of course, other pertinent data, including statistical tables as well as full interpretive comment and counsel, can be found in the monumental study "The Education of American Ministers" edited by May and others, and published by the Institute of Social and Religious Research.

All of this factual material and many of the judgments expressed may be summed up rather briefly in the following statement as to the existing situation. The vast majority of theological students are without adequate means of independent maintenance, and must carry themselves through their course by outside earnings, or be carried by grants in aid. Apparently this has long been accepted as the normal condition, because almost all seminaries, or the denominational education societies on behalf of the seminaries, have in trust, or currently solicit, ample funds for student aid in generous amounts. A third fact is that these student aid funds are administered in various and promiscuous ways, and although the term "scholarships" is pretty generally used, the financial assistance is usually allotted on a basis of individual need rather than in recognition of scholastic attainment. All of these things together create a psychological if not actually an ethical attitude that appears undesirable and, in the opinion of many, has an unfortunate influence upon the expectations and practices of the minister through-

out his career. Any one of these preceding sentences could be elaborated almost ad infinitum. But for present purposes, let us consider this statement sufficient to provide a working basis.

There are several theoretical solutions to this problem. The first, and of course, the ideal one, is that every theological student should be independent, self-reliant, and financially self-sufficient. He should pay his own way with his head up, meeting all charges for tuition, room, board, and incidentals, and asking no special favors from anybody. Obviously this would be the answer to Colwell's contention "That the seminaries have contributed to the moral delinquency of the ministerial students by giving them too much."

At the other end of the line we find the theory advanced that all students for the ministry, once accepted, should be fully supported in recognition of their commitment to life service in the church. Comparison is made to West Point and Annapolis, not to mention the practice of the Roman Catholic Church. However, for many of our loosely organized Protestant groups, this system would be virtually impossible to administer, even were it felt to be desirable. And it would still further complicate the present question of what constitutes full support when you take into account such things as early marriage, college debts, automobiles and radios, etc.

There remains, therefore, but one feasible course of procedure, namely, to continue a measure of financial assistance to our theological students. But it behooves us to scrutinize our practices and weigh their values, to the end that we reduce to a minimum unfavorable aspects and influences, and make of the whole business an honest, ethical, educationally sound, and spiritually helpful experience. If this straight statement appears self-condemnatory, let us face the facts the more relentlessly. The ministry cannot hope to provide ethical leadership that is above its own practices, and we of the seminaries have grave responsibilities in the matter of crystalizing unfortunate expectations of preferment, and slipshod business habits.

The Committee on Student Subsidies feels that since we have to do with various types of non-authoritative organization, representing so many different schemes of ecclesiastical procedure and regulation, the most that this Association can do, at least for the present, is to adopt a general set of principles that might well govern the administration of all student aid. Any such code, and any specific points therein, must of course be adapted to the particular situation of a given institution. But the Committee has come to agreement on

certain points of significance and sets them forth in the following paragraphs.

CODE OF PRINCIPLES GOVERNING STUDENT AID

1. All students for the ministry should be urged and encouraged to maintain a maximum degree of financial independence. Self-reliance rather than the expectation of special favors should be held up as the norm throughout life for ministers as well as other members of society.

2. All student aid should be considered by the institutions and individuals involved to be not the expected and primary means of support, but a supplementing of other resources, to enable the student to pursue his course of preparation with the greatest effectiveness. It should be thought of as a challenge and opportunity rather than as a routine dole to be dickered for.

3. In all announcements and awards, a clear distinction should be kept between financial recognition of scholarly achievement or promise, and financial assistance allotted on general principles. The term "scholarship" should not be used to cover ordinary grants in aid, or field work assignments.

4. All remunerative field work should be set up and judged on its merits, and should not consist of nominal assignments or "made work." Seminaries as well as students should show a high sense of honor in these matters.

5. All student aid should be on a strictly cash basis with actual passing of funds, either checks or currency. This has value as business experience for the student and also minimizes the risk of confusion as to credits and discounts and unrealistic bookkeeping manipulations.

6. Twenty hours a week including travel time is considered a maximum of outside work for any student taking a full course. Beyond this, either the academic interests or the physical stamina is bound to suffer, if the field work is of enough significance to warrant any real remuneration.

7. All student field work should be set up on a regularized schedule of compensation at a fixed amount per hour, 50, 60 or 75 cents, governed by the type of activity, the qualifications demanded, and local factors such as transportation. Anything beyond this fixed maximum should be recognized as a straight grant.

8. In the case of older more experienced men carrying student pastorates service cannot well be computed in hours, and a monthly or yearly salary is ordinarily paid. It is expected, however, that the assumption of any such major responsibility will automatically mean the spreading of the B.D. course over at least four years instead of the usual three.

9. In no case should field work earnings plus direct grants exceed the actual educational expenses. That is, if a student is earning approximately his yearly educational and maintenance costs, he should not receive additional grants, except for possible cash prizes or competitive awards.

10. All seminaries should be certain that catalogs or other statements about student aid do not appear more favorable than they actually are. Net figures in terms of local conditions should be used, and if student aid grants carry expectations of field service it should be so stated. If there are other possible remunerative opportunities they should be set forth fairly, and conservatively.

11. All seminaries are urged to print in their catalogs in clear and tabulated form *all* possible expenses, viz. :

	Minimum	Maximum
Tuition		
Room (including heat, light, etc.)		
Board		
Fees		
Enrollment		
Health		
Graduation		
Library		
Student Association		
Other		

12. All seminaries are urged to print in their catalogs in clear and tabulated form, the net assistance available from the various types of student aid funds, viz. :

- Fellowships and scholarships in recognition of scholastic achievement
- Direct student aid grants
- Student jobs (non-professional)
- Field work assignments with remuneration
- Etc., etc.

13. Student loans should be handled with scrupulous regard to accepted business procedures, both as to the form of note or other evidence of borrowing, and as to payment when due.

14. Seminaries should not compete for students on the basis of financial promises, and students should not "shop around" for favorable financial inducements.

15. Student aid funds being designed to make possible academic preparation, and not to maintain a domestic establishment, students should be advised not to marry if they are dependent financially upon institutional aid.

It is recognized that these principles do not cover all the details of administering student aid. But after all, each institution is a law unto itself and must work out its own procedures. It is felt, however, that great gain would be registered if a working agreement might be had in some such general terms.

It is hard to know just how article 14 can be strengthened and made effective. There is much marginal ground between the flagrant practices that sometimes come to light, and the clear-cut correspondence which we wish might become the rule. And it is virtually impossible to get any check on the "shopping around" by prospective students. However, a solid disapproval of that technique may have some value. This whole business is a challenge to us of the seminaries, preaching so much about high honor and self-sacrificing co-operation between nations, and between capital and labor, to do some ethical pioneering in those matters most closely affecting our own life. It is one thing to say that Nation A should make concessions and trust the good-will of Nation B. It is apparently another thing for Seminary A to see a desirable student given a promise of substantial aid by Seminary B without desiring, if not actually attempting to find a way, to make a better proposition.

As to item 15, the situation again is far from clear. It seems to be true that married students do not fall below the unmarried in their academic work. It is also true that in many cases, with great profit, the wives are able to share in the process of preparation for service, by indirection if not by actual class enrollment. On the other hand, the married students miss much of the free fellowship and dormitory discussion which is an important part of the total educational experience. And furthermore, the financial stringency is usually such as to put a new marriage under severe strain. Clothes and recreation as well as food become a problem when a young

couple are trying to squeeze along on meagre earnings plus a grant from the school. The propriety, if not the actual legality, of such use of trust funds, might well be questioned.

But these matters indicate again, as set forth in our previous reports, the close involvement of the problem of student aid with so many other aspects of student life and seminary administration. And all that this Committee can do, lacking any legislative or regulatory power, is to commend for careful consideration, the problems set forth, and hope for at least informal agreement as to standards and sincere cooperation in clarifying and elevating the student aid aspect of our common undertakings.

Respectfully submitted,

VAUGHAN DABNEY

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ROBBINS W. BARSTOW, *Chairman*

REPORT OF THE COMMITTEE ON SUPERVISION OF TRAINING

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This Committee was first constituted in 1935 as a special committee to deal with certain specific problems which had been referred to the Executive Committee of the Conference of Theological Seminaries, with President A. W. Beaven as its Chairman. This Committee submitted its report to the Tenth Biennial Meeting of the Association at Chester in June, 1936. In accepting this report, the Association resolved "that the Executive Committee be directed to appoint a committee of five to counsel with organizations and seminaries offering clinical experience to theological students regarding the development of their work and possible steps toward their closer coordination."

In January, 1937, a Committee on Supervision of Training was appointed with President Beaven continuing as its Chairman. This Committee was not able to meet and presented no formal report at the Eleventh Biennial Meeting of the Association at Toronto in June, 1938. At the request of the Chairman, Dr. Herman N. Morse, one of the members of the Committee, presented at Toronto a paper on "Supervision of the Training of Theological Students," in which it was suggested that there was a need for a continuing Committee of the Association on this subject.

At the meeting of the Executive Committee of the Association in December, 1938, the Committee was re-constituted with its present membership. The Committee has been handicapped by the fact that it was given no clear instructions by the Association as to the precise nature of its responsibilities, by the fact that the Chairman was not present at the Toronto meeting or at the meeting of the Executive Committee which re-chartered this Committee, and especially by the fact that, because of wide geographical distribution, it has not been possible for the Committee to meet. Several members of the Committee, including those who have been most active in its work thus far are of the opinion that the Committee cannot discharge its responsibilities effectively unless it can be brought together for at least one meeting.

The Committee through its individual members has held itself in readiness to carry out the instructions of the Association "to counsel with organizations and seminaries offering clinical experience to theological students regarding the development of their work and possible steps toward their closer coordination." More specifically, Dr. Herman N. Morse has continued active leadership in the Inter-seminary Commission for Training for the Rural Ministry. He reports that a special committee representing the Home Missions Council of the Federal Council of Churches and the Foreign Missions Conference "is studying the question of preparation for rural work which necessarily includes this matter of field training." He is also in touch with a committee representing theological seminaries and agricultural colleges organized in the Middle West. The Chairman of the Committee has continued to serve as Theological Consultant to the Council for Clinical Training of Theological Students.

A canvass of the Committee by mail indicates that it is the judgment of a majority of the Committee that the Association might well continue a Committee on the Supervision of Training. If this is done and if the present membership is continued, it would be helpful if :—

1. The Association could indicate to the Committee the special problems or topics which it desires it to explore.
2. Provision could be made for at least one full meeting of the Committee in the near future.

REPORT OF THE COMMITTEE ON EXTENSION THEOLOGICAL EDUCATION

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This Committee has been working in an area which has had the benefit of extensive investigation by former committees. We shall attempt to avoid too much repetition of the splendid papers previously presented and published by the Association, notably, the ones given at Toronto in 1938, by Dr. Richardson, of the Presbyterian Theological Seminary of Chicago. Prior to that, splendid material was contributed in the volume on the "Education of American Ministers," published in 1932. An additional paper was presented before the western section of this body by Professor Louis Lesseman in 1939. Those who are interested in supplementing what we have to say here, can find more material in these papers.

We have recently circularized the institutions which are members of the Association, attempting to find any new methods by which they are conducting extension work. This paper will stress the more unique features used by different schools, not because they are more valuable, but because such a method makes this paper supplement those previously published.

Extension education is the attempt on the part of institutions to offer to those who are not ordinarily able to secure the additional opportunities which they desire, by regular attendance at the sessions of a theological school. Education in service is defined as the attempt to aid those who are actually at work in churches, by some form of supplementary educational aid.

Theological Schools, universally, are much more interested in their regular students than they are in irregular extension work. This is a perfectly natural attitude, because, obviously, the regular students constitute their first obligation. Also, it is much easier for the schools to set the definite tasks for such students. It is easier to control their time, their credit, and their work. It is a standard piece of service they are rendering, and they are able to set the standards. When we deal with extension work, none of these standards exist. Extension work is irregular, it is not standard, it is

elusive, and more or less irritating. Nevertheless, there is a feeling that theological institutions do have a very considerable obligation to enter the field of extension work. This grows out of the fact that we of the theological schools are servants of a cause, not simply professors in an individual institution. If anything weakens the cause, we are all hurt, and unquestionably, ignorance in the pulpit, and lack of preparation hurts the entire cause. Our very appreciation of education for our own students makes us also appreciative of having the opportunities for more, and better, and continuous education, extended to any man who is working in the leadership of the Christian church. We recognize, also, that the seminaries are not our private possessions. We did not give the money which built their buildings, we did not create the institution, we hold them as trustees, for a cause, and we want them to serve as many men as possible.

We also feel an obligation to urge and aid those who have graduated with us to go steadily on in their reading and further study, thus keeping their minds as alert as possible.

There are at least three groups whom we may serve, and whom some of our institutions are serving, and possibly whom some of the institutions should serve. The first group is the one to whom we would all most easily recognize our obligation, namely, our own graduates. The usual list of things now being done by seminaries has been previously outlined by Dr. Richardson, offering post graduate scholarships or traveling fellowships to enable them to study in some other institution, is the most usual offer made to men who seek a further degree. Those who are looking for supplementary work not leading to a degree, are usually aided through convocations, ministers' institutes, rural church institutes, and alumni retreats. A goodly number of us have Bulletins or Quarterlies which keep our graduates in touch with the work of the seminary, and present them stimulating material. Many institutions also outline reading courses for their graduates. Others have circulating libraries, books from which can be secured by their graduates for little or no cost.

An interesting method, recently appearing, is the organization of alumni into groups composed of men, not too far apart geographically, who form circulating reading clubs. Each man agrees to buy at least one book a year, and the group exchanges books on the first of each month. They meet at annual conventions or elsewhere for discussion. Professor Richardson reports also a

continuing seminar in worship. Men who worked on a seminar in worship the last year they were in the seminary, have acquired a loose leaf note book, in which they keep copies of material furnished by other members of the group. Each man who perfects something which he thinks helpful along liturgical or worship lines sends a copy to the others. Thus they are building up practical worship services.

Dr. Richardson also stresses the use of mimeography. He holds that the facilities for duplicating material have now advanced to the place where they offer a new and much larger service for circulating groups. He is compiling a book of about two hundred and fifty pages under the title, "Toward a More Efficient Church." It will deal with the whole matter of mimeography,—how to prepare stencils, their use in promotion, their use for church programs, examples of form letters, calendars, announcements, etc., showing materials which are available.

Recently, also, some of the schools have attempted to connect their men with various educational tours which were taking place, such as the Sherwood Eddy Tour, the tour to Mexico and South America, the tour of the Religion and Labor Foundation, and others.

The second group to which the seminary might minister is composed of the laymen and ministers in the community adjacent to the seminary. In addition to opening their institutions to attendance by ministers located nearby, who can take the courses for regular credit, institutions have frequently extended invitations to their regular public lectures. More and more schools are offering seminars for local ministers, held usually on Mondays. In some cases these are given for credit, as in the case of the Eden Theological Seminary at St. Louis, where more than sixty pastors are gathered every Monday morning for credit work for two hours.

The attempt of the schools to carry on correspondence work has had a checkered career. In reply to our recent questionnaire, seven institutions said that they had attempted correspondence work but had given it up. Four of those of our membership who responded were continuing it. The University of Chicago, Crozer Theological Seminary, Bethany Biblical Seminary, and Union Theological Seminary in Richmond, continue the work and seem quite satisfied with it. The work at Union in Richmond seems largely for post graduates. In general, however, it seems that correspondence work is

very difficult to supervise and inclined to be irregular. It is hard, too, to hold men to a high standard.

The service which theological institutions can render the laity is becoming increasingly important. Not only do the laity frequently desire further study in the field of religion and the Bible, but there are opportunities for making the laymen of our churches better acquainted with the historical approach to the Bible, and also, the data bearing upon the social obligation of the church. Much of this has never been discussed with them. From what we have been able to learn, the best suggestions for seminaries desiring to render this service, would be, as follows: first, to have professors serve as teachers in The Leadership Training Schools of the community in which they live. Second, the holding of institutes, by professors of the theological schools, in the community, in churches, or in nearby towns. Third, the service of the professors of the seminary in denominational institutes and interdenominational institutes, such as those held by The International Council of Religious Education, or the holding of public lectures and forums in the Seminary itself, open to the laity.

Some institutions have undertaken radio broadcasts, others have offered services of their professors at times for personal counselling along religious lines. Still other institutions have conducted demonstrations, such as social centers, and larger parish programs, supervised by the faculty of the theological school. One of the most interesting pieces of work of this kind, noted by the writer, was a group of business and professional men, about sixty in number, in the city of Rochester, who for three or four years, met under the guidance of Dr. Nixon of the Brick Presbyterian Church, and two or three members of the faculty of The Colgate-Rochester Divinity School. This group of business and professional men gave themselves most seriously to the discussion of the application of the Christian religion to modern living and social problems. They had some distinguished person come, in the early fall, and open the season by a presentation in three or four sessions of the elemental things in the Christian faith. The winter meetings were given to a further discussion and application of the material there received.

Untrained Ministers

In general, theological schools think of the untrained minister only as he desires training, and comes to them as a student. There are many men, however, in our ministry, who do not expect to enroll

as students, some of whom are now pastors, and having graduated from Bible Schools, they do not and will not come to our schools in regular fashion. Do we have any obligation to them? Is there any service we can render? It is easy for us to wrap the robes of our own educational standards about us, and feel that we have nothing to do with them, nevertheless, they do exist in large numbers. In 1932, when Dr. May's book was published, it showed that between twenty and twenty-five per cent of the pastors were not college or seminary graduates. While these men constitute a larger proportion in some denominations than in others, they tend to effect the situation in all our denominations. The number of them is being accentuated today, by the larger output of the Bible Schools, and short course institutions, which frequently give men an anti-educational slant, and often also give them an attitude of opposition to the regular theological school. It is in the population area, ministered to by these men, that the cults flourish, sects are started, and divisive programs are projected into the regular work of the churches.

Whether we approve of these men, or disapprove of them, they are affecting the general standing and reputation of the cause of religion. They are part of the composite picture, which the public believes religion presents. Their statements and attitudes often get greater publicity than do the pronouncements of the regular churches, and our young people who get their impressions of religion, frequently are just as much influenced by remarks of the ignorant, as they are by the remarks of the trained.

Also the presence of a large group of untrained men, willing to serve a church for almost any price it will pay, definitely undercuts, not only the salary standards of the profession, but undercuts the whole professional basis of the ministry. If we are correct that one of the major problems ahead of us is the struggle between rival ideologies, and that Christianity does have to face the attack by "isms" across the world, which have definitely new philosophies of life; then, it would seem to be important that the people who profess Christianity should have a clear-cut, distinct picture of what Christianity actually does stand for. Obviously, therefore, anything which spreads in the name of Christianity, either ignorance or bigotry, is harmful to the whole cause.

It is clear that the seminaries can not take into their regular student body, men who are not prepared. The very standards of this organization are testimony to our unwillingness to do that, and whenever schools have attempted to put into the classes composed

of men with a college education, any considerable number of men without equal training, they have found that they watered their work down, and caused confusion and difficulty. Our answer, obviously, is not in that direction.

A much better answer, it would seem, lies in stimulating, in the denominations with which our institutions are connected, the highest standards for ordination, and in lifting the denominational demand for better preparation. Men of the faculty also may do much to stimulate study courses which can be taken regularly by men who are partially trained, a program of reading at home.

Further contact can be established by theological professors through speaking in Pastors Institutes, during the year, so that by personal contact and first hand impartation of their knowledge and Christian spirit, they may disarm suspicion and stimulate further training.

We should be exceedingly careful that our graduates do not get an attitude of unwise and unwarranted antipathy toward the men who are not well prepared. It will only accentuate the anti-educational bias of those who have not had regular school work, thus tending to create larger cleavage in the church, rather than heal that which now exists. Personal friendships between our graduates and those who have had less preparation should be the normal attitude. There should also be appreciation of the sacrificial work which many of these men are doing. By an attitude of good will and understanding, our graduates can do much toward inciting in these other men, a determination for further work and study. No attitude is worthy of our Alumni, which tends to develop an ingrowing resentment against seminary men, and a suspicion of education itself. Our graduates themselves may, in this way, become the best contacts which the seminary has, and our Alumni, by introducing these other men to the lectures at the schools, by taking them to their institutes, and by acquainting them with their circulating libraries, may create understanding and unity on the different educational levels of our denominations. Where correspondence schools exist, and men without adequate preparation can be connected with them, this will be of real service.

We are told that some fourteen to fifteen million people in this country secure such religious ideas as control them through the sects and cults which flourish in the country. A time of uncertainty and disillusionment such as this, tends to foment the rise of such cults. The depression and financial uncertainty has thrown a large num-

ber of people into a stratum in society where they feel a sense of being defeated and being dispossessed. They tend, therefore, to pass out of the orbit of the ordinary churches, and to join small groups where they can feel a sense of status and fellowship with the smaller groups, where they can enter easily; have very small financial obligations, and where they get through the unequivocal assertion of the leaders, promises of various kinds, for inner and outer aids, which seem to encourage them. The churches of the country are not, in general, touching this group as they should. We have abandoned them for the most part, to the leadership of the queer and strange, many of whom exploit them.

The policy, therefore, of those responsible for the leadership of our denomination, ought to be thought through with renewed determination, exerting every effort to find an honest and worthy emphasis as to what our attitude should be toward them, what we can do to remedy the situation, perhaps by increasing our own emphases, or possibly by understanding the predicament of these people. The psychology of their leaders must gradually, by our attempt to understand them, be helped to conceive a more worthy concept of religion.

REPORT OF THE COMMITTEE ON THEOLOGICAL DEGREES

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In 1937 the Executive Committee of the American Association of Theological Schools appointed a Committee on Degrees and Standards, "to study the system of degrees in theological education, both as to nomenclature of all degrees, and standards for degrees beyond the first theological degree." The Committee was composed of Dean L. A. Weigle as Chairman, together with Dean E. H. Roberts, Principal Richard Davidson, President Arlo A. Brown, President Sanford Fleming, and Dean L. J. Sherrill.

At its first meeting, the Committee was unable in the time available, to complete a report. But certain prior questions emerged during the discussion, and it was agreed that these should be sent to the members of the Committee, for a written expression of judgment. The following are the questions, and the accompanying summary shows the tenor of the replies:

I. "Should the first theological degree used by an accredited theological school, be a master's degree instead of a bachelor's degree?" (As for example, Th.M. instead of B.D.)

Two replies were on the whole favorable to substituting a master's degree for a bachelor's as the first theological degree. Two replies were strongly unfavorable.

II. "Should an earned degree be offered by theological schools, for work done after graduation (with the present B.D. or its later equivalent), such degree to be conferred after (1) completion of certain requirements of home study under faculty guidance, and (2) proved proficiency in the pastoral ministry?" (Mention of the D.D. was made, as an example; this degree can be earned now in Canada by meeting requirements of study carried on after graduation from theological college, and by passing certain examinations.)

Three replies were generally favorable, and one was unfavorable.

III. "In the event the Association should decide to use a master's degree as the first theological degree, and to encourage accred-

ited schools to offer an earned degree for work emphasizing both study and pastoral efficiency, what provision should be made by accredited theological schools for resident graduate work beyond the present B.D.?" (Attention here was given to denominational and other schools which are not parts of a university, since it was assumed that schools which are integral parts of a university would have no reason to alter their policy in respect of conferring the A.M. and the Ph.D. degrees.)

Two replies mention the Th.D. to follow the Th.M. (the latter being equivalent by assumption to the present B.D.). Two other replies, being unfavorable to substituting the Th.M. for the B.D., make no proposal at this point.

The members of the Committee wrote frankly, as it was obviously desirable they should do; and it is evident that their minds were by no means at one on the questions as stated.

Suspecting that this would prove to be the case also on a larger scale than merely within the Committee, it has seemed to the Chairman and such members of the Committee as he has been able to consult personally, that it would be better at this stage to present a description of the present situation in nomenclature and standards of theological degrees, with mention of various proposals for change, and description of difficulties encountered in the effort to make any of the changes yet proposed. In this way the entire matter can be placed before the Association for whatever consideration may be desired.

Background. During the ten years from 1926-27 to 1935-36, twenty-one forms of academic recognition were in use in forty-three schools which are now accredited. The following table gives the name of the degree or other form of academic recognition, together with the number of times each was granted during that period.

NAMES AND FREQUENCY OF ACADEMIC RECOGNITION

1926-27 TO 1935-36

Certificate	314	B.R.E.	68	S.T.M.	547	S.T.D.	18
Diploma	1067	B.D.	6237	M.R.E.	102	Th.D.	149
A.B.	18	Th.B.	902	M.S.M.	84	D.D.	50
Th.G.	120	S.T.B.	1075	S.M.	39	Ph.D.	313
L.Th.	43	Th.M.	976	M.A.	644	Others*	29

* "Others" includes P.Th.B. and Divinity Testamur.

By the end of that period usage was settling down to a smaller number of degrees; nevertheless practice was far from uniform either as to the names used for equivalent degrees, or standards for any given degree.

Present practice in accredited schools. At present there are 49 accredited schools. Catalogues of these institutions show that:

As a first theological degree conferred for at least three years of work beyond the B.A., 40 schools use the B.D., 4 use the S.T.B., 3 use the Th.B., and 2 use the Th.M.

As a second theological degree conferred for at least one year of work beyond the B.D. or its equivalent, 14 schools use the S.T.M., 12 use the Th.M., and 1 uses the Th.D.

As an earned doctor's degree in theology at a level more advanced than the S.T.M. or Th.M., 8 schools use the Th.D., 2 use the D.D., and 1 uses the S.T.D.

The M.A. may be earned in 11 schools, and the Ph.D. in 8.

Two general questions, arising out of this situation, have been agitated. The first is: Should we have uniformity in the nomenclature and standards of theological degrees? The second is: Should there be a fundamental change in degree usage within theological education? These questions have a tendency to run together in any discussion, but there is advantage in trying to consider them separately.

Should we have uniformity? The existence of some twenty forms of academic recognition in the field of theological education has caused great confusion. Several steps have already been taken, in the effort to clarify the situation. In 1932 the Conference of Theological Schools and Colleges in the United States and Canada adopted recommendations that the B.D. should be adopted as the standard first theological degree, and the Th.D. as the earned doctor's degree in theology. When the present standards for accrediting were adopted, they included reference to the B.D. as the first degree, and stated standards for that degree. In the work of the Commission on Accrediting, attention of schools has been called to practices that varied from the standards.

But we do not yet have uniformity, either in nomenclature of the degrees, or in standards for degrees beyond the B.D. The variation which still remains in nomenclature has already been indicated. The variation in standards may be seen through such statements as these: Within the group of 49 accredited schools, the Th.B. may represent two years of seminary after two years of

college, or three years of seminary after four years of college. The B.D. may represent three years of seminary, or three years plus a clinical year, or three years plus some form of additional work in residence, or three years plus some form of additional work after leaving theological school. The Th.M. may represent three years after A.B. and thus be equivalent to the standard B.D., or it may represent one year after the B.D. One year after the B.D. may yield a student either a Th.M. or a Th.D., depending on his choice of a school.

Although statements like the above can still be made, there is a sense in which they overstate the case, since *the prevalent pattern is B.D., followed by either S.T.M. or Th.M., followed by Th.D., with the M.A. and the Ph.D. used by schools which are parts of a university*. When changes in degree usage are made they tend to go in the direction of this pattern. Further, variations from this general pattern have been specified in the Commission's reporting, so that presumably there is increasing awareness of this general pattern. Nevertheless, it still remains to be seen whether those working in theological education believe that this type of uniformity in nomenclature and standards is permanently desirable.

If uniformity in nomenclature and standards is what we actually wish and mean to have, several things would be necessary: (i) To abandon entirely the Th.B. and the S.T.B. degrees, and use only the B.D. to represent 3 years' work after A.B. (ii) To decide whether the S.T.M. or the Th.M. is to be the standard second degree, and abandon the one not chosen. (iii) Where the Th.M. is now used to stand for 3 years of work after A.B., to change to B.D. (iv) Where the Th.D. degree is now used to represent one year after the first theological degree, to change to Th.M. (v) To select a standard degree to be used as an earned doctor's degree in theology; if we follow the recommendation of the Conference of Seminaries in 1932, this would be the Th.D. (vi) In case the Th.D. is selected, to abandon the S.T.D.

In order to secure clarification of standards for advanced theological degrees, it would be necessary to state standards for these degrees as has already been done for the B.D., so that in regard to length of residence, size of faculty, nature of the curriculum, and so on: (vii) We should formulate standards for the second theological degree, and (viii) We should formulate standards for an earned doctor's degree in theology.

Should there be a fundamental change in degree usage? This question has typically been put in the setting of expressed dissatisfaction with the present system and proposals of numerous kinds for its reconstruction. The dissatisfaction takes two common forms as a starting point. One is the statement that a theological degree has no commonly-recognized meaning, so that its holder is forever under the necessity of interpreting his degree to his acquaintances; it is said that an A.B. or an A.M. has a generally known meaning, but that this is not the case with any theological degree. The other statement is that after one has earned his A.B. and spends three more years in study, it seems strange to recognize this additional study by another bachelor's degree, such as the B.D.

Numerous proposals have been made for reconstruction of policy. Some have said that three years of theological-school work should be recognized by a doctor's degree. At a gathering of churchmen of one denomination recently, an overture was sent to theological schools of that denomination, asking that provision be made for recognition of seminary work by a doctor's degree. In another denomination, about seventy-five ministers were present a few months ago and seemed to concur in the opinion expressed by a widely known member of that denomination, that "a three-year professional course following the A.B. and designed to train men for the ministry should lead to the doctor's degree," with Doctors of Medicine and Doctors of Dental Surgery mentioned as examples in other fields. From time to time, similar proposals may be found in journal articles.

Other proposals have been of this nature: Since one comes to theological school with an A.B., let the first theological degree be a master's degree, as for example the Th.M. This may be followed by some form of earned doctor's degree for those who wish to go that far.

A somewhat similar proposal is along this line: Let the first theological degree be, say, Th.M., so that an arts degree from college is followed by a master's degree from a theological school. Then provide two different roads, either of which may lead to an earned doctorate. The first would be a doctorate earned by resident study of perhaps two years after Th.M., and the degree might be Th.D. The other would be a doctor's degree which could be earned in the pastorate; requirements would include: continued home study under faculty guidance for perhaps five years, followed by a brief residence of, say, one semester, and examinations; and effectiveness

in the parish ministry demonstrated according to some kind of objective tests. This degree, it has been suggested, might be the D.D.

Realizing that many were not content with the present degree system, and that many proposals for its reconstruction had been made, the questions mentioned earlier in this report were formulated in the Committee on Degrees and Standards, and were intended to draw out the opinions of the members of this Committee, on the general question whether a fundamental change in degree structure is wise. And, as indicated, the Committee is not at one in its own answers!

The papers submitted by members of the Committee have served to show rather clearly that any one individual may make a proposal for a reconstruction of the degree system in a manner which seems to him perfectly logical and self-evidently better than the present system; and yet his neighbor can immediately remind him of a dozen reasons why the proposed new system would be impractical.

Statements like these will serve as examples. "It is absurd to compare a degree earned by the first three years in a divinity school with the Ph.D. or the M.D." "We need a degree for the man who wants to spend one year in a theological seminary after his B.D. If we change the B.D. to Th.M., there is no place for this man; for in many cases he is not capable of earning a doctor's degree, and the seminary would have nothing further to offer the student who wants to go only one year further." "At present, many believe we should have a four-year course instead of a three-year course; this is impractical in many schools, but the Th.M. after B.D. now provides a four-year course for as many men as can manage an additional year. It would be better not to disturb this arrangement." Other statements call attention to the confusion that would probably result from the effort to change from the present system to a different system. One writes, "If we should propose three degrees of Th.M., D.D. and Th.D., we would be throwing three more degrees into the hopper and making the confusion more confounded. A sound principle, it would seem to me, in bringing order out of chaos, is to try to build on what we have, to determine where there is the greatest uniformity at the present time and work from there." Another, who had a large part in The Study of Theological Education and is not himself directly concerned as a participant, said, "There is no logic or reason in degrees. A rose by one name will

smell just as sweet as by any other name. Choose your name, any name, and then make it mean something."

This statement of the case will show the difficulties encountered by the Committee on Degrees and Standards. The Committee has not undertaken a systematic canvass of the members of the Association with respect to the question: Should there be a fundamental change in the degree system? Unless it is directed by the Association to make such a canvass, it will proceed to formulate recommendations looking toward better uniformity of nomenclature and standards within the present pattern of B.D., either S.T.M. or Th.M., and Th.D., as first, second, and third degrees, respectively.

THE PSYCHOLOGY OF THE SMALL SECTS AND ITS SIGNIFICANCE FOR EVANGELISM

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I

Should a man with an interest in religion find himself at a loose end on a Sunday, and should cast about for offerings in the field, he would discover a rather amazing situation. In addition to the familiar Disciples, Methodists, Baptists, Presbyterians, Lutherans, Episcopalians, Roman Catholics and the others, he would encounter an array more or less new to him. He would find from 250 to 300 different churches, many of which would seriously assure him that they alone held the Almighty's charter to operate, the 299 others having forfeited the right, if they ever had it, and are now bootlegging a spurious gospel.

In New York the Swamis swarm and Yogis with strange names unveil hidden mysteries. There also is Father Divine's "Peace Mission," with its "heavens" and "kingdoms" and "promised land," and also Bishop Grace's "House of Prayer for All the People." In a basement in Harlem is the Cathedral of the Metropolitan and Primate of the African Orthodox Church, whose orders stem from the Patriarch of the ancient See of Antioch and are conceded to be valid by those who set great store by such matters. There are in the vicinity two or three other bishops or archbishops in the line of succession, and Brooklyn has the Purgatorial Society with Archbishop Barrow and his prophetess wife among the leading lights.

In New Jersey a woman bishop, self-appointed, is dictator of the Pillar of Fire, and she maintains an imposing establishment at Zarephath, near Bound Brook. Scattered through Pennsylvania are seventeen brands of Mennonites, including three or four groups of the "hook and eye" or Amish variety, as well as River Brethren, United Zion's Children, several kinds of Dunkers and others too numerous to mention.

Proceeding southward one encounters in Virginia the Church of God and Saints of Christ, in reality the lost tribes of Israel or "Black Jews," living in communistic fashion under the leadership

and to the material enrichment of their Great Father Abraham. At Durham, N.C., lives Bishop Fisher of the United Holy Church of America; the local churches of this sect may take any name they choose, the one at Delaware, Ohio, rejoicing in the designation of Holy Tried Stone Church of the United Church of America.

At Estero, Florida, is the colony of the Church Triumphant; these saints teach Koreshanity and think they live on the inside of a hollow world. In Louisiana the Llano Colony has an utopia on some run-down land abandoned by a saw mill. Memphis has a colored woman Messiah, Chieftess of the Church of the Living God, Christian Workers for Fellowship, now quite busy trying to heal a schism which produced a rival body known as the Church of the Living God, Pillar and Ground of Truth. Tennessee also boasts the Church of God in Christian Union, several varieties of Churches of God, the Two-Seed-in-the-Spirit Predestinarian, the Duck River and Primitive Baptists, and the Holiness Church of God Baptized in Jesus' Name. In Alabama there is the Apostolic Overcoming Holy Church of God. There is a Spiritual Church of the Holy Ghost in Houston. At New Orleans Mother Dora Tyson operates her Eternal Love Spiritualist society, and in the same city I was once shown the Methodist Episcopal Baptist Church.

As one travels one is likely to encounter Plymouth Brethren, Go Preachers, Jehovah's Witnesses or devotees of I Am. The community of True Inspiration, or Amana Society, will be found in Iowa and the once-scandalous House of David still carries on in Michigan. There also is the Church of Daniel's Band. Illinois teems with strange churches, having more different varieties than any other state. Missionary Bands of the World, the Metropolitan Church Association and several kinds of Old Catholics are among those found in Chicago. In Missouri are the Reorganized Mormons and the Assemblies of God. The Pacific coast country has spawned a large number of sects; here flourishes "Sister Aimee's" International Church of the Foursquare Gospel, along with the Rosicrucians, three or four competing sets of Theosophists and bizarre and shady groups of every description. In Alameda County the WPA found 500 congregations representing 84 different denominations; there were four brands of Baptists, three Eastern Orthodox, two Quakers, two Mormons, seven Lutherans, five Methodists, three Presbyterians, four Spiritualist, and even three varieties of Jews.

Now if the man looking over our religious groups should be surprised at their number, he would doubtless be amazed at the practices and principles of some of them. In his home town perhaps he had learned something of the "holy rollers" who talk in unknown tongues, and the fearless saints who handle snakes and hot lamp chimneys, despise doctors, occasionally produce a virgin birth and at long intervals glorify God by committing a murder or two. But he might not be prepared for other things.

More than one Negro denomination insists that the colored people are Jews and descendants of the lost tribes. The Church of God and Saints of Christ take this so seriously that they practice both Jewish and Christian rites. They circumcise as well as baptize. They sprinkle blood all over the place at Passover and lay all their earthly goods at the feet of Bishop Plummer, Great Father Abraham. The Church of the Living God, Christian Workers for Fellowship, insists that the Prophets, and all other biblical characters, were black; Jesus was certainly a Negro, for he was the son of David who confessed his color in a Psalm: "I became as a bottle in the smoke."

The Purgatorial Society of Brooklyn has an ambitious program. The wife of Archbishop Barrow intends to be President of the United States; she will make a Jewish Rabbi of Kansas City the Vice-President and King of this world, her archiepiscopal husband will be Speaker of the House of Representatives, their Majesties of England will be taken to Canada, the Pope of Rome will be brought to Washington as ruler of the Gentiles, Jesus will occupy Buckingham Palace in London, two United States Senators and a Judge will raise John the Baptist from the dead and a reign of everlasting peace will begin.

The Koreshanity of the Church Triumphant rejects the Copernican astronomy and nearly everything taught by modern science. The earth is a hollow ball and men live on the inside; there is no universe except our own solar system, what we call stars are but the back-and-forth reflections of our planets in the mercurial walls of the hollow world; China is not really straight down through the earth but straight up through the sky and a ship sailing there actually sails up over our heads. I told one of the Estero brothers that I could actually see the ship going downward at the horizon, but he told me I was deceived by "geolinear foreshortening!"

The Amish Mennonites do not wear buttons, neckties or coats with lapels; neither do they have telephones, radios, top buggies, carpets, pictures or other worldly items; they choose their preachers by lot and hold their services in barns. The Dukhobors are always wandering around to meet Christ somewhere, often going naked to meet him in pristine purity. The River Brethren split over the issue of whether in the footwashing ceremony the same person should both wash and dry or whether two saints should perform the two operations, whereupon we have the One-Mode and the Two-Mode Brethren. Mennonites and some others make the women cover their hair and the House of David will not allow men to cut their hair, and the two groups justify the divergent customs by the same passages of Scripture. St. Paul said it was a shame for the head of the woman to be uncovered, wherefore women must wear the hair covering; but Paul also said the head of the woman is the man, so that he really meant it is a shame for the head of the man to be uncovered.

Many sects—probably most of them—oppose the various “beggarly elements of the world” more vigorously than they affirm the true, the beautiful and the good. They oppose church organs, revisions of the Bible, Sunday schools, missionary societies, lodges, the exercise of the ballot, salaried preachers, tobacco, taking of oaths, gold and costly apparel, moving picture shows and nearly everything else that worldly sinners enjoy.

They are convinced that the large denominations are utterly backslidden, while they alone preach the true faith. Several propose to achieve Church unity by taking in all others. But they experience some difficulty in getting along among themselves. Two Mennonite denominations split over a horse trade, and two more originated because an enthusiastic brother held a revival. Some of the Brethren broke up over baptism: one holds it must be performed in running water, another that it must be performed indoors, several others insist on dipping three times face forward. There have been schisms over the communion meal and the elements of the sacrament; one sect thinks the meal and the elements should be placed on the table together, another that the elements must be prepared after the meal, still another that the elements should be ready in the room during the meal but on a separate table. Instrumental music, modern hymns, missionary subsidies, the state of the dead and even the cut of a preacher's coat have disrupted churches and given birth to new denominations.

III

All this indicates something of the confusion of tongues which has resulted from religious liberty and the free access of the people to the Holy Scriptures. There are about 300 independent denominations in America, as has been said. Ninety per cent of them are quite small—some are microscopic. Some have but one congregation and one has only 25 members; there are 35 with less than 10 churches each and 45 have fewer than 1,000 members each. More than half of them have fewer than 7,000 members. They are geographically localized. One-third of them are found only in from one to six states and about 20 are confined to one state.

Ten per cent of our churches have 90 per cent of the members. There are only eight really national groups, in the sense of being represented in all the states, and only about 20 per cent of them are represented in half the states.

But although individual sects are small, in the aggregate they minister to more people than the greatest denomination. There are probably 15,000,000 people in America who receive all the religious ministry they ever receive from sects so obscure that their very existence is unknown to otherwise well-informed people.

IV

I have suggested that many sects originated in church quarrels of a petty nature. Others were organized by leaders who for one reason or another decided to strike out for themselves. Still others are defections from greater bodies on points of doctrine or polity. Under these surface incidents, however, there is something which has to do with the structure of our social order and the constitution of the race as it now exists. This underlying element deserves more consideration than it has received. Many of our modern problems—particularly those of evangelism and the country church—are bound up with the psychology of the small sects, and we do not solve them because we tinker with surface mechanisms and do not ponder the underlying principles.

The sects flourish mainly among the disinherited poor and in the rural areas; they are winning the very people the great churches are losing. What the sects stand for satisfies the needs and mentality of the people to whom they minister. Light may be shed at this point by recalling the process by which sects are born and develop into churches, which in turn slough off sects which repeat the process.

Religious movements begin among the neglected lower strata of society. The people are drawn into groups by a gospel which suits their spiritual needs and intellectual status. They glorify the manner of life they are forced to lead; hence poverty, humility, frugality, industry and self-denial are virtues and those practices which the people are debarred by circumstances from embracing are sinful. They give free rein to emotion and attribute its thrills to the Holy Spirit; religious experience is always a matter of feeling. There is a heaven reserved for the hard-working poor, and a coming time when they shall change places with the exalted and the mighty. God is always on the side of the under dog, according to the under dog himself, who seldom pauses to inquire how it comes about, in that case, that he *is* the under dog.

Economic forces enter from the moment a sect is born. The virtues of frugality and industry bear fruit in prosperity, and with prosperity comes a manner of life hitherto regarded as sinful. Culture increases, ideas, doctrines, interpretations and attitudes are modified and rational control is established over the emotions. The beliefs and practices at which the fathers rebelled are embraced by the children. The enthusiastic sect of the disinherited develops into a complacent and self-satisfied church of the bourgeoisie.

When that occurs dissatisfaction arises on the part of those who have not kept pace with the development. Uneasy in the presence of prosperous and "worldly" Christians, big churches, salaried choirs, educated preachers, elaborate organization and the other evidences of a wealth and culture by which they remain unblessed, they feel that the gospel is being perverted and the primitive faith denied. They protest, but are regarded as "back numbers" and grumblers. Mutual suspicion and recrimination ensues. The conservatives draw apart into congenial groups. Separation results. A new sect is born and the process begins all over again.

John Wesley, the creator of a typical sect of the poor and ignorant, clearly foresaw and predicted this process in the case of Methodism. "I do not see how it is possible in the nature of things for a revival of religion to continue long. For religion must necessarily produce both industry and frugality and these cannot but produce riches. But as riches increase so will pride, anger and love of the world." His Methodists, he saw, were growing "rich in every place," consequently even while "the form of religion remains, the spirit is swiftly vanishing away."

He was a wise man. Revolt after revolt rent the Methodist body. The growth and strength of administrative machinery, especially the episcopacy, the decline of emotionalism or "heart-felt religion" and the neglect of holiness brought about many defections. Not less than 50 small sects trace their ancestry to Methodism.

Nearly all the large denominations have witnessed similar schisms. The Baptists split over Sunday schools, missions and salaried preachers. The organ and missionary societies disrupted the Disciples of Christ. Presbyterians differ over hymn and Psalm singing. Through all the misunderstandings and divisions an economic influence can be traced.

V

Of course not all the teachings of the small bodies are peculiar. In many particulars they agree with other groups; that is to say, they believe in the existence of God, divinity of Christ, forgiveness of sin, immortality and the common Christian duties. They differ in certain distinguishing characteristics. By trying to segregate these peculiarities and shuffling them into categories I have ventured to suggest that there are six general types of sects:

1. *Communitistic sects* draw apart from the world and organize self-contained socialistic colonies in which they practice community of goods and sometimes community of women and children. There have been many such colonies, but few have been able to survive. Among those still in existence are the Amana Society or the Society of True Inspiration, the House of David, the Llano Colony, the Church of God and Saints of Christ, the Church Triumphant and the expiring remnant of the Shakers.

2. *Esoteric sects* possess secrets into which the elect must be initiated. Many of these are offshoots of Hinduism. Among them are the Rosicrucians, Theosophists and Spiritualists.

3. *Egocentric sects* cater to the physical body and offer comfort, personal exhilaration, peace of mind, freedom from pain and disease and prosperity. Among such are the Christian Scientists, Divine Scientists, New Thought devotees and the followers of the Unity School of Christianity.

4. *Pessimistic sects* despair of social processes and expect God to intervene in the world order and shape things to his liking by a cosmic cataclysm. These are the premillenarian or second coming sects, such as the Adventists, Jehovah's Witnesses and the various groups of the so-called Fundamentalists. Many thousands of per-

sons embrace this philosophy who have not separated from the large denominations, where they have been a source of trouble in many instances.

5. *Perfectionist sects* seek holiness, a satisfactory inner state and various personal experiences and blessings. They start from the doctrine of natural depravity, and hold that the climax of Christian life and experience is the eradication of the roots of sin or inherited depravity which is the source of actual sinful acts. The acts themselves are of less consequence than the sinful state of the heart. The Perfectionists usually claim that in addition to justification and regeneration there is a second work of grace, or sanctification, without which none can be a perfect Christian. This work is accomplished by God and attested by an experience of an emotional character.

The large number of Perfectionist sects are nearly all offshoots of Methodism. The word that best describes them is *subjective*. The point on which they lay supreme emphasis is personal religious experience.

There are right wing and left wing Perfectionists. The right wing are moderate second blessing holiness people like those in the Church of the Nazarene. The left wing are the tongue-talking "Holy Rollers" who indulge in emotional excesses, and are found in nearly every rural community on this continent.

There has never been a time when both right wing and left wing Perfectionists were not in evidence. The history is quite well known and cannot be traced here. The outstanding modern exponent of Christian Perfection or Holiness was, of course, John Wesley, who not only taught the doctrine, though with some obscurities and contradictions in his various utterances on the subject, but also in his meetings induced the emotional excesses and motor automatisms which characterize radical perfectionism to this day.

In the United States about 50 sects have departed from the Methodist body, in protest against the neglect of holiness and administrative autocracy. Practically all adopted Perfectionism of the second blessing type. In the latter part of the nineteenth century a National Holiness Movement swept the country. It disrupted Methodist churches everywhere and affected other churches as well. This movement, which is well remembered by the older generation, resulted in the organization of a large number of small Perfectionist sects, among them being the Church of the Nazarene, the Pilgrim

Holiness Church, Christian and Missionary Alliance, Pillar of Fire and many others.

The schism in the ranks of Methodism is now complete. Holiness remains among Methodist principles as a dead letter and has not the slightest influence anywhere in the Church. As a vital doctrine it is now the exclusive possession of the many Perfectionist sects scattered throughout the country.

The left wing Perfectionists, or the Charismatic sects, so characterized because they seek divine gifts or *charismata*, are found throughout the nation. Spirit guidance is fundamental to them. In Kentucky a few years ago a woman was murdered by her own son as a sacrifice in obedience to the promptings of the Spirit and in California incidents of a quite dreadful nature have occurred. A few years ago at Sylva, N.C., a "Holy Roller" preacher obtained nationwide notoriety by allowing a rattlesnake to bite him; itinerant evangelists have been known to carry boxes of reptiles around the country to illustrate the keeping power of God. The almost universal charism of this group, however, is that of the glossalagia, the gift of tongues, first mentioned in Acts 2:1-13 and which gave so much trouble in the church at Corinth (I Cor. 14).

The phenomenon of tongues is a peculiar motor exercise which has been discussed by many persons who have written on the psychology of religion. It is only one of such gifts, but because of its prevalence it has become familiar to the public. Several sects insist upon it as the sign and seal of Christian perfection. Among these are the Catholic Apostolic Church, the Assemblies of God, Pentecostal Holiness Church, International Church of the Four-square Gospel, Pentecostal Assemblies of the World, several varieties of Churches of God, and such Negro sects as the Apostolic Overcoming Holy Church of God, House of Prayer and many others.

6. Another group of sects I have ventured to call the *Legalistic*, for want of a better name. The word that best describes them is *objective*. The characteristic element is the presence of some observance to which the people cling. They do not care much about spirituality as understood by the Perfectionists. What they desire is something definite which they can see, handle, or do as the test of religious regularity. Sometimes this craving for objectivity takes a negative form and the people find satisfaction in opposing something which other people utilize.

This principle is seen among Roman Catholics in the use of material things like holy water, consecrated medals, rosaries, the physical miracle in the mass, the supernatural endowments of priests in the apostolic succession and various observances which to the prosaic Protestant mind look very much like magic. Among Protestants it is illustrated by baptism and peculiar modes of administering the same, covering the heads of women, letting the hair grow long, wearing clothes of peculiar pattern, anointing with oil, foot-washing, and similar observances. Negatively, it finds expression in opposition to church organs, hymn books, missionary societies, jewelry, lodges, and "worldly" practices.

In setting up these objective things to do or refrain from doing, the sects ordinarily persuade themselves that they are reviving primitive Christianity. None of them regard the things they do solely as aids to worship, but as actual and necessary elements of the Christian faith. No Primitive Baptist would contend that he washes his brother's feet because it uplifts the soul or creates an atmosphere conducive to pious meditation. He performs the rite because it is a part of the Christian system as revealed in the Bible and the omission of which would constitute a denial of the faith. The Churches of Christ do not think the absence of the organ produces a more beautiful service or a more spiritual state of mind. They "speak where the Bible speaks and are silent where the Bible is silent." They hold that what God in the Bible has not expressly commanded, He has expressly forbidden. They do not find anything in the New Testament about organs, therefore God has no ear for organ music, and it is displeasing to Him.

If we may judge by the number of sects extant, it would seem that there are more persons whose minds demand an objective physical something to which they can cling than there are persons who crave religious experience of an emotional nature. Here are two different types of mind. Ordinarily those who set store by these objective things care little or nothing for personal religious experience, while those who crave emotional exhilaration are careless about external observances.

The Legalistic sects draw their practices from the Bible, which they regard as literally inspired and the supreme authority in religious matters. From its pages they draw the various forms of baptism, foot-washing, anointing with oil, processes of healing, covering the head, the communion meal, and all the rest. From its

silences they deduce God's disapproval of organs, hymn books, and temperance societies.

It appears, however, that the psychological craving for objectivity rather than reverence for holy writ is the crux of the whole matter. This is seen in the very interesting fact that no sect tries to practise *all* the observances mentioned in the Bible, and none, of course, opposes *all* the things the Bible does not mention. But all of them profess to do so. What they actually do is to pick out two or three things which satisfy the peculiar bent of their minds and ignore all the others that are equally plain.

Baptists baptize in various ways and wash each other's feet; but they do not cover the heads of their women, anoint with oil or greet each other with a holy kiss. Mennonites use the head covering but do not commonly wash feet. The Bible has no more to say about tuning forks than about organs, but the Churches of Christ use the one and despise the other; while professing to "speak where the Bible speaks," they do not wash feet, anoint with oil or cover heads, nor do they pay any attention to the silences of the Bible except in the matter of organs.

So it is with all these sects. Claiming to follow the Bible thoroughly and accurately, they proceed to pick out two or three observances or oppositions. This satisfies their craving for an objective something to which they can cling, so they calmly ignore a hundred things quite as plain as those they adopt.

VI

Let us now give consideration to some matters which may throw light on the failure of the great denominations to reach and hold the constituency which finds satisfaction in the smaller bodies, and on what can be done to correct whatever elements in the situation may need correction.

First, a word as to the growth of these bodies and the progress of religion in general. Ordinarily churches grow about like the general population, approximately 2% annually. From time to time, however, mass movements occur which affect the public psychology and then church membership takes abnormal leaps upward. *But there has never been an ingathering much larger than the regular population increase in the absence of such a mass movement.* Usually it has been an evangelistic movement, such as the revivals of Edwards, Whitefield, the Tennants, and the Methodist circuit riders, the camp-meetings of the nineteenth century, the

revivals of the Civil War period, and the campaigns of Moody. The increase in church membership went above the norm in connection with all of these. But mass movements of an altogether different nature may witness the same results, as was the case during the Parliament of Religions at the Chicago World's Fair and the Methodist Centenary, the Presbyterian New Era, the Baptist Seventy-Five Million and the other great financial campaigns near the end of the World War in 1918. It would appear, therefore, that any social movement which focuses public attention on religion and creates a favorable public psychology is likely to result in a super-normal increase in church membership.

Many of the small sects have been with us from the early days of our history. Survival value is attested by the fact that they have maintained themselves in spite of the handicaps of poverty, lack of social approval, influence and the conflict of many of their tenets with the rapidly developing scientific knowledge of the age. Many are declining but others are growing rapidly. On the basis of percentage increase they are expanding more rapidly than the great denominations. "Between 1906 and 1916, the growth of all religious bodies was 18.9%, while that of the small sects was 39.3%. Between 1916 and 1926, the figure for the former was 17.6% and for the latter 22.4%. During the last census period, only five large Protestant bodies registered as much as the norm or 17.6% in growth. On the other hand, 43 sects went beyond the norm and many of them far beyond it."

During the last census decade the growth of one of the Churches of God was more than 198%. The Assemblies of God increased nearly 500%. The Pilgrim Holiness Church grew 185%. Ten sects more than doubled their membership and all but two of these were of the left wing Perfectionist or "holy roller" type.

Of course the smallness of the sects makes percentage growth relatively easy and their numerical growth is insignificant in comparison with that of the great bodies. On the other hand, the large denominations have the advantages of social prestige, less exacting conditions of membership and the wealth and machinery necessary to promotion. Whether any significance attaches to the rapid percentage growth of the small bodies is a matter which each person may determine for himself. It is undoubtedly true, however, that the smaller bodies are flourishing in many communities and winning the people among whom the great denominations are relatively impotent.

They flourish by taking up the things which the great churches drop. An analysis of their outstanding characteristics shows that all of them were once characteristic of the great bodies. This is a fact of the utmost importance; it shows that the churches are growing away from millions of our population and gradually widening the breach between themselves and the plain people. This fact, which will, I hope, become plainer as we proceed, possibly indicates the course which the churches must pursue if they hope to retain their hold on and win the allegiance of the millions and avoid becoming complacent, effete and impotent institutions of the comfortable classes.

Time and again it has been necessary for a great leader like John Wesley to lead, on behalf of the submerged masses, a revolt against the conventionalized religion of the day. Perhaps the stage is being prepared in this country for another such movement. Should a prophet arise to bring together and organize the religious discontent in the small sects of this country, he would immediately have at his disposal a body larger than the greatest denomination and a message suited to the psychological and spiritual needs of the plain people. He would be able to dominate the religious life of the country.

1. It is probably of some significance that the most vigorous sects employ the mass movement method which has been so effective in this country and which the great churches have practically abandoned. The revival technique is utilized by all those groups which are experiencing a large growth. They are able to use this device effectively because of their small size, the simple faith they preach, the devotion so characteristic of new religious movements, and the like-mindedness and humble status of the people with whom they deal.

The large churches rely upon the processes of religious education to propagate themselves. This is, indeed, a risky procedure, since it limits evangelistic effort to the group already in hand and at best can only procure a growth equal to the natural increase of the slowest growing portion of our population. The churches, however, think these processes offer greatest promise, and point out that 90% or 95% of all church members come through the church schools. But the small sects ignore all the principles of modern religious education and in some cases oppose it altogether. Their methods and materials are of the worst possible sort when tested by the standards of the experts in such matters. Nevertheless they

hold their own, with the intelligent world against them, and win the multitudes which are the despair of the churches.

2. The small sects are the refuges of the poor. The earmarks of poverty are found everywhere. Their congregations and their church buildings are small. The average church house is worth \$19,000, but the structure of the small sect is worth only \$8,700 and in fifty such groups it is worth only \$3,000. Sometimes they are worth only a few hundred dollars. Sects are largely rural. The norm of rural members for all religious bodies is 35.5% but for the small sects it is 56%. Fifty of them are 75% or more rural and several are above 90%. Of fourteen small Baptist sects, three are above 98% rural, two are above 95%, five above 86% and three above 75%.

One who visits the meetings of these groups must be struck by the fact that here are people seeking escape from the realities of life and rather pathetically endeavoring to discount the value of those things they cannot obtain. Their psychology seems to be that of the downtrodden poor who are without hope in the world and who rely upon God to take care of them. Their morality is largely a condemnation of the common practices of the prosperous. They often regard the administrations of high-priced physicians to the sick as sinful. While the self-satisfied Christians in the big church invite the Lord to "walk these city streets again," the devotees of the small sects sing, "I don't feel at home in this world any more," without the accompaniment of the devil's instrument which they are unable to buy.

In view of all this it is strange that not one of the sects makes any attempt to ameliorate the condition of its adherents. The modern social gospel is entirely foreign to them; it is, in fact, a further proof that the churches preaching it have forsaken the true gospel. None has any program of social reform except frugality, industry, and temperance. Some sects even forbid their members to vote or hold public office and regard the Constitution of the United States as an atheist document because it does not recognize the kingship of Jesus Christ.

The social gospel is a product of those who do not need it, preached almost exclusively by well-placed persons who have tasted the fruits of mammon and found them good. But it makes no appeal to the disinherited who really need what it professes to offer. It seems plain that the multitudes cannot be won by a gospel

which offers them an improvement of economic status. Their God looks with favor upon poverty and hard work.

3. The sects emphasize the supernatural. The Gospel they preach is entirely otherworldly. This note has all but disappeared from the great denominations, but it persists with great intensity among the small sects. God is intensely real and intensely active. Prayer has objective physical results. The devil exists as a personal figure, close to every man at all times. There is a real heaven. Conversion is a real miracle. Salvation is from something definite to something definite. Any denial or uncertainty in these things is a sure sign of apostasy.

Here again the small sect capitalizes the weakness of the large churches. The plain man wants to know how to be saved from sin, to secure inner peace and a sense of security, to know what will happen to him when he dies. He will desert any religious leader who cannot give him definite and certain information about these subjects. Now here the churches cannot be so sure. But the sects are sure and they win those who demand such sureness.

4. The small sects lay great emphasis upon the feeling element in religion. They are the refuges of the emotionally starved. Their people are denied the avenues through which the prosperous find outlets for emotion. They have not established rational control over their feelings. So they revel in their religious experiences.

The great Protestant bodies believe in some indefinite way in the authority of experience, but after reading the books on the subject the average person remains unimpressed. There is no doubt or indefiniteness here among the small sects. Personal experience with them is a certain touch with God, and personal experience always means emotion.

John Wesley declared that he wanted a faith which none could have without knowing that he had it, and he once declared that feeling was the test of religious truth. "I know because I feel." That is exactly where the small sects stand. Hence they covet blessings, gifts and outpourings of the Spirit. They have developed an elaborate technique of stirring the emotions and inducing these blessings. These need not be described here but they can be witnessed in extreme forms at any of the conventions of the Church of God in Cleveland or Chattanooga, Tenn., or Bishop Grace's House of Prayer at Augusta, Ga., Bishop Phillip's Apostolic Overcoming Holy Church of God in Mobile or Father Divine's Heaven in Harlem.

Here again the sects are strong where the great churches are weak. The feeling element has all but passed out of American denominational life, to the great detriment of the churches, I am afraid. It has been seized upon by the sects and made the instrument of their power over the masses.

5. I have already said several times that the sectarian mind demands definiteness in religion. It must have a note of certainty and an authority that is infallible. This is found among all the sects. Among the Perfectionists it is the certainty of an inner assurance. With the Legalistic bodies, it lies in the belief that if certain objective physical acts are performed God will be pleased.

Here once more the great churches are weak where the sects are strong. We are no longer as certain as we once were as to where authority resides, the exact nature and implications of the inspiration of the Bible, the nature of God, immortality and the future life, the meaning, nature and method of salvation and what it means to be lost. But the plain man demands an authoritative word on these things and the sects give it to him. They know exactly what they mean when they use the words "lost" and "saved" and they can tell a penitent without a moment's hesitation exactly what he should do to be saved. Here is one secret of the strong hold which the small sects have on the minds and hearts of the plain people.

The outstanding characteristics of the sects, therefore, may be summed up as follows:

(1). They are pessimistic with reference to social processes and reject the modern social gospel in favor of the direct intervention of God in human affairs to correct the world's ills.

(2). They believe strongly in the supernatural and preach an otherworldly gospel.

(3). Strong emphasis is placed on the feeling element and religious experience always has a strong emotional content.

(4). There is a marked element of definiteness and objectivity and the sects speak with dogmatic certainty on all those religious and spiritual subjects which are of interest to their people.

These are the four strong points of the small sects in America. They are the four weak points, if we may use that term, of the large denominations: The weakening of the emphasis here on the part of the big churches in quite large measure explains the loss of the masses of the plain people to the sects.

It is worthy of note, in conclusion, that the Roman Catholic Church has suffered little from the sectarian spirit, and it may be that one explanation is in the fact that this church has not weakened at either of the four points mentioned. Catholics have laid no great stress on the modern social gospel. Its pageantry is as tawdry as the plainest of the plain people could desire, and it provides a considerable emotional feature. It certainly stresses the supernatural and the otherworldly, and it satisfies the craving for definiteness in religious matters.

If the points mentioned give us any insight into the reason for the sectarian revolt in this country, they should also afford a hint of what the churches should do to halt that revolt and win back the ordinary people they are so rapidly losing.

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The address entitled "What We May Learn from the Holy Rollers," delivered by Anton T. Boisen, Research Associate, Chicago Theological Seminary, will be published in the October 1940 issue of *The Journal of Religion*, Chicago Theological Seminary.

THEOLOGICAL SCHOOLS VIEWING THE WORLD TASK

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It is regrettable that President John A. Mackay cannot be present to discuss this important subject, as was originally proposed. His experience in the mission field, his leadership in the theological world, his exceptional equipment of mind and heart, and his crucial position as president of a theological seminary would have brought a significant contribution to this program. It will be impossible for me to fill his position. But I do deeply appreciate the invitation extended to me by your executive secretary and the program committee to share in this stimulating and influential fellowship, and to bring whatever reflections I have to offer upon this timely theme. May I ask your indulgence and your good will.

Whatever I say will reflect my very personal opinions. Dr. Elmer T. Clark has spoken about the characteristics of the sects. I fear that some of you may regard me as a sectarian! But there is a place for very personal opinions within the Christian faith. The great Apostle makes no apology for the use of the term "my Gospel." And as to sectarianism, we Christians are sectarian—that is—exclusive as regards our basic convictions. And we shall always find the Christian point of view somewhat at variance with the popular world-view of our time. The early disciples of Christ Jesus were indeed regarded as sectarian. But we must not become sectarian to the point of leaving the church. I am in the church and am conscious of the discipline that holds me to the Great Tradition. The militant and legitimate insights of our sectarian brethren are not to be monopolized by peculiar groups, nor are they to be divorced from the catholic fellowship of the universal church. Yet, it is my hope that I am basing my very personal convictions regarding the present situation and the relation of the theological seminary to it upon the Gospel.

It will be difficult for any theological school to merely "view" the world task, as the title of our theme requests. There is something about the Christian faith and its institutions that cannot

merely "view" a situation. Our situation is revealing this necessary relation of the Gospel to life. The Christianity for which theological schools train the leadership will need to develop sound attitudes toward the world in the "splendid isolation" of their campuses, to be sure. But the new day will demand that they develop a leadership that knows the world from a realistic study of and participation in the affairs of the day. The new day will likewise insist that the church and churchmen do more than "view" the present situation. Christianity must have something to say that is relevant, and it must insist that it has something to do with the world. The church has been rightly criticized for its perfectionistic isolationism from the world. From any serious study of the Christian truth at the heart of its historic tradition, we cannot escape the fact that Christian truth is not to be hoarded in theological storehouses to be admired and discussed by scholastics. Rather, it is a living ferment that has little value unless it is at work in the world. Christian truth is personal, it is active, it is meddling, it is relevant. It is meant to be vitally redemptive, and as such it can never be satisfied to merely "view" the world situation.

I

As we view the world in this hour, what do we observe? Our task will be properly evaluated only if we know the age in which we live. How much of this diagnosis is based upon my conception of the Christian faith is hard to determine. In all our talk about the "natural man" or the "scientific man" of cool and impersonal judgment, we forget that all men subtly bring to their diagnoses their own basic assumptions. Even the so-called modern humanist, who does not wish to be termed Christian can hardly evade the fact that he brings to his studies of the age many an assumption that was sired by the Christian tradition. So I make no apologies as I observe my age with Christian convictions. In the end, I honestly believe that the "mind of Christ" is the mind of sanity and of truth. He who knew what was "in man" is a safe guide.

1. The rise of so many sects today is evidence of the fact that men are restless in their search for something which life today does not offer. The communistic among them seek fellowship in a world that has been disrupted and atomized by a false individualism. The esoteric sects seek some truth that will offer life a quality of insight, of "election," of newness, and of the unusual which sets life apart from the commonplace. The egocentric sects desire a

sense of individual worth in an age of mechanism and mass movements. Those which are pessimistic have a realistic insight into the maladjustments of this present age and find their chief joy in looking for a new age through a miraculous act of God. The legalistic sects are desirous of possessing something definite, while those with perfectionistic views hunger for that achievement of life which is gained through discipline and a scale of progress and measurable stages in personal achievement. President Cutten in his recent book, *Religion and Instincts*, thinks that much of our modern religion has become too intellectualistic, and that we need a return to a religion which takes the basic instincts of man more into consideration. Religion appeals more to the basic urges and drives of the common man than to the desire for the intricate subtleties of the theologians.

2. There is moral despair in the air. Jung once stated that one-third of his patients suffered from a sense of the senselessness and meaninglessness of life. The late President Masaryk wrote extensively on the "suicidism" of our age. He thought of this complex as symptomatic of the hopelessness of life. Berdyaev says that modern man's hope for a better world since the Renaissance has not been justified. He is not happy. He has no peace. The dehumanizing process has gone on apace. And modern man, fearing he may be annihilated by the very creations of his world-affirming and optimistic spirit, has turned to violence and mass movements in the hope of staving off his evil fate. But by so doing, he has dehumanized himself the more. The predicament of man's impotence in the face of his ability to produce and control is baffling indeed. And many there are who are being inundated by the swirling waters of despair. This phenomenon is prevalent on a world scale.

3. We also face rival faiths. This is so evident that it has become a truism. These movements have assumed the position of totalitarian systems of control. As such they are based upon dogmas which cannot be disputed or argued, and are executed by an "ordained" hierarchy which is even more authoritarian than were the clerics of the medieval age. The church was once practically a state. Now the state has practically become a church. These politico-social faiths are hostile to the radical, transcendent and authoritative aspects of the Christian faith. In fact, they repudiate any system that has a transcendent reference. They issue from a dynamic materialism or a dynamic vitalism. As such they are humanistic

and utopian. Religion is either an opiate that must be liquidated or an affiliate or bulwark of a *bourgeois* social and international economic outlook that must be forced either into liquidation or into *Gleichschaltung*. This new social pattern of life, with its emphasis upon the economic and the political, is not a passing phase of modern life. We are in the midst of a gigantic revolution on a world scale, and the Christian movement will need to live and do its work in its welter and its violence. It will do no good for the leadership of the Christian Church to hide its head in the sand as regards this revolution. "There are no islands any more" (Hitler). It must be understood, reckoned with and evaluated according to the Christian standard. The most difficult task for the church right now is to witness to its transcendent Lord in the face of a world that has grown militantly this-worldly. This will be difficult to do in the light of the church's past record in some sections of Christendom, where the church has been guilty of an irrelevant and unchristian sacramentalism. It will also be difficult for the church in those sections where Christianity has been interpreted largely in terms of a social Gospel. In the former instance, the church's voice will scarcely be tolerated, while in the latter instance the church's past alliance with social movements will make it difficult to speak its transcendent word in the light of its socialistic leanings.

4. We face today a great confusion as to the meaning of history. We have suddenly become conscious of history during these crucial years with their world-shaking events. Our excessive individualism and modernism has been shattered. Our lives are lived in the framework of history. We must reckon with historical processes. The Bible has a good deal to say about history. Revelation is set in historical events. The millennialists and the eschatologists, who are active today, are making us aware of the tragic nature of history, as well as of the theology of history involved in the Christian faith. What is the meaning of these tremendous changes in history through which we are living? What is God doing to men and nations? Is history a stage upon which evolutionary forces are at work achieving a happy ending? Or, is history a vast but potential school room which remains constant from age to age through the regulative power of a Divine Will, and in which men work out their weal or woe for the life that is to be? What is the relation between the God of love in redemption and the God of law in history? Is there a vicious and disintegrating force at work in history which corrupts every historical expression? If so, how

shall we be saved from a pessimistic view of life and history? The history of the world reveals the rise and fall of nations. In the light of this process, what shall we think of nations and national cultures? Everywhere men are asking serious questions about history. This is symptomatic of the modern mood. Such inquiries always accompany significant changes in life and thought. Answers must be found in order to give men a proper basis for existence and action. We cannot evade the persistent inquiries of men for a philosophy of history. A mere transcendent faith will not suffice. Men must come to terms with themselves and their historical existences. And since Christianity is an historical faith, and its truth is rooted in and relevant to historical processes, it must meet the query of the times. Communism and Fascism and Democracy are not only ideologies. They are historical realities. In fact, the two former are vehemently secular, and regard Democracy as resting upon a false idealistic basis which cannot be sustained in the face of the hard facts of historical life. Christianity must seek to give men a basis for the evaluation of history, lest men be led to simplify history by making it too significant or too insignificant. The problem of the possibility of a Christian society is a real issue, especially in the light of the untoward elements in human society which dissolve the moral element in history.

5. There are many issues bound up with the problems thus far raised. Everywhere men feel the inner insolvency of culture. The moral foundations of modern life are honeycombed with faithlessness, insecurity, instability, dishonesty, brutality and suspicion. E. E. Aubrey thinks our age reveals a lack of direction, of morale and of motivation. This is noted by even the most optimistic liberals. Competent observers tell us that one of the chief problems of peace is that of arriving at a common mind. This now seems utterly impossible in the world since forces are now set afoot to annihilate each other. This was not true of the wars of the seventeenth and eighteenth centuries. How shall a common basis for some semblance of world unity be reached? The medieval synthesis, which created a pyramid of loyalties, all of which dovetailed into a unified system, culminating in Christian theology, seems completely disrupted. The *corpus Christianium* seems at an end. The world seems hopelessly divided. In fact, those who hold to the Christian outlook find themselves living in a world that is quite alien to their faith. We face the old problem of dualism versus monism. How shall these two worlds—that of Christianity and that of the modern secular

world—ever be reconciled? To surrender to a hopeless dualism is not Christian, lest the whole world be abandoned to forces divorced from the Christian corrective and synthesis. To see no dualism at all is likewise unchristian, for it idealizes the world and tones down the Christian message to a harmless and uncritical “cupola over a secular society.”

6. There is no denying the fact that we face a widespread spiritual illiteracy, not merely as regards the basic facts of the Christian faith but as regards the basic doctrines of the faith as well. And to make matters worse, the ideological leadership of our age has passed from the Christian movement to that of statesmen, scientists, politicians, and educators. This fact in itself is not to be decried, for evangelical Protestantism has always believed in a democratic church. Its danger is in the divorce of such leadership from the central stream of the Christian tradition. Some are speaking of our age as the *Post Christum* age. Others regard the church, which once was dominant, as a survival. Others hold that no leadership is to be expected from the church unless the church is completely altered in its theological structure! A leading professor of a German university once told me that he and countless Christians in Germany were stunned when many ministers and Christian laymen capitulated to Hitler's revolution and blessed it as a work of God. His explanation of that capitulation was that while Germany's population *nominally* belonged to the church to the extent of over ninety-five per cent, even so they were not sufficiently trained in the faith to be able to make a critical evaluation of the Hitler movement. And this in the face of a systematic religious education in public school and church! Somehow this indicates that with all our religious education we will fall prey to any movement that comes along which promises a social hope unless our Christianity is independently fostered and carefully rethought from time to time. A nominal Christianity is being rudely awakened these days to the fact that it will not be magically preserved unless it is vital and worth preserving. Its vitality must be won anew each day. Much of the confusion within the church is due to this uncritical acceptance of Christian tradition. Some of its confusion, to be sure, is also due to the interpretation of Christianity in terms of liberal culture without any reference to the classic heritage of the faith. The church is being tried as by fire in these days, and it will not come out until it has paid to the “last farthing.”

7. We also face a divided Christianity in a day when unity of conviction and organization would be strengthening. We sense a loss of militancy on the part of the Christian forces. The Christian movement is somewhat involved in unholy alliances, all of which sap its independent vitality and refuse to allow it freedom to be itself and to speak its God-entrusted Word. The church in many quarters is speaking a language alien to the speech of the day. It must learn to live in the midst of life and cease its monastic seclusion. It is often concerned about the salvation of itself rather than of men. The church prophetic is submerged by the church official. In some quarters the new emphasis upon worship is proving but an escape from the problem of prophetic leadership.

The world in which we live is seeking a Voice, a Word, a Cause. It is hungry for personal leadership. It wishes an interpreter of the times, a word of encouragement and authority. It seeks peace. It seeks a dynamic and satisfying solvent. It seeks a fellowship that will bulwark and stimulate. John R. Mott has recently said he is optimistic at present because the people of the world have grown humble. Anything can happen, because there is a secret expectancy abroad. Who speaks to the inner quest of the modern uprooted man is sure of a hearing.

II

The task of a theological seminary is the training of leaders for the movement we call Christianity. The concrete expression of that movement is found in the church. There is no such thing as a general, nebulous church. There is only one church, and that is the local church. For all practical purposes, Christianity operates in this world, about which we have been speaking above, in and through the local church. Leaders in this local church are to be trained by the seminary. To be sure, there are places for the training of leaders for work in the various Christian institutions such as colleges, social service agencies, etc. But these institutions have been created by the church and they owe their dynamic and support to the constituencies of the churches. Theological schools are not autonomous. Some may have endowments sufficient to make them rather independent. But, in the end, these endowments were gained from church members. Products of theological schools depend upon the churches for placement, and recruits to seminaries come from the churches. There is room for a moderate amount of independence for theological schools to give them freedom from peculiar

groups and to grant them that liberty to pioneer as leaders in the cause of Christ. Seminaries are seminal soils as well as custodians of traditions. They are West Points meant to train strategists, who know the enemy, and the various offensive techniques which bring about successful achievement. They are only in a limited sense graduate schools of theology. They are, rather, professional schools, originally created by the church to provide leadership for local churches. They creep up out of the nature of the Christian faith. The Christian faith is a congregational and communal faith, with a group vocabulary, symbols, habits, art, etc. Christian communities need qualified leaders, interpreters, disciplinarians, propagandists, custodians, administrators, enlistsers, theologians, pastors and shepherds. To promote and conserve a cause, any movement needs trained leaders. Even if the New Testament said nothing about a ministry, under the necessity of the case, churches would need ministers. The Quakers hoped at first to be a democratic group of spiritual equals, but today they have come to see the necessity of recognized leaders in the Christian community. As such, the ministry is tied up with the message. Every minister must first of all be a convinced believer of the Christian faith. He must not only represent the Gospel, but he must incarnate it as well. To be sure, we do not believe in the Roman idea of the divine right of the ministry. The minister is subject to the Gospel and to the congregation he serves. As such his leadership may be rejected and his ministry rescinded.

Since this is the nature and task of the theological seminary, it can readily be seen that its nature and task is bound up very intimately with the Christian faith. Far be it from me to say that there could be no Christianity without a ministry, or without theological seminaries! But without ministry or theological school, Christianity would soon degenerate and become chaotic. In a way, seminaries are in the thick of the struggle of our times, for they are the trainers of those key men without whom Christianity will become weak. It is for this reason, also, that theology as studied in seminaries these days must not be regarded as a static science. It is rather a living cause! Christian truth as revealed by God is not truth for its own sake, although it has this characteristic—it is “truth unto goodness,” truth for action. The tactics of West Point and Annapolis are not studied for their own sakes, but for work on the field. In this sense we can agree with John Dewey and others, who insist that truth is meant for use and not only for reverence.

III

What is the church's task in these times? The nature of the church is determined by the nature of the truth that gave it birth and constantly sustains it. As a consequence, theological schools must serve the living church and its sustaining essence. They may have to run counter to some of the prevailing practices and preachments found in some churches, for the Christian movement must be constantly corrected and vitalized theologically by a trained leadership emerging from the seminaries. Yet the living church must be served by a leadership that knows in head and heart and hand what Christianity is and what it must mean to persons living in the year 1940 *Anno Domini*.

Its primary task is that of announcing a story. It must preach! This story concerns God-in-action in human life. God has spoken! He has disclosed His will and love in a series of historic events which have potency to reveal life's ultimate predicament and remedy. God is Lord of life and history! The essential dimension of life, which is dimly surmised by all men, has been made evident to all souls who will face it with sincerity and honesty. This world is God's, together with all that is in it. The God of law which we face in every-day life is indeed also a God of love. This is Good News! Simple as this sounds, the task of the church is to tell that message, with faith and power.

The task of the church is likewise to enlist men in this faith so that they will join the comradeship of new creatures in Christ, individually and corporately. This story is of such a nature that it need not be argued with men. It has such an urgency about it that it is either believed or disbelieved. The church is to reach men in the spirit of love with a vocabulary, terminology, and thought-pattern that shall make clear the utter decisiveness of the Gospel story. To enlist men in this cause is to have them respond in simple faith.

The church is also to incorporate men into this Tradition of God's Act so that they will become a community of love, of thought, of worship, of evangelism, of mercy and kindness, of reconciliation, of healing, of light, of ecumenicity, of social ferment in the world order.

Perhaps the most important task of the church is to incarnate the spirit of repentance and humility before God, and love and fellowship toward the brethren. The church is the "place" in human "flesh" where the Gospel is taken seriously. It is the people of God's good pleasure. It is a cross-section of the world which, in

spite of its sinfulness and faults, contains within it the divine meaning of life and history. It is God's community, the prophetic "cell" of His new world, the living body of the Lord Christ. In it man and God are met individually and corporately. As such, it is a unique community, and unlike any other on earth.

Needless to say, the church as the "body of Christ" owes a responsibility to the culture in which it lives. It cannot ignore the forces that make for law and order, and which offer some approximation towards a Christian Society.

Since this is the nature and task of the Christian movement, as expressed in the church, it is the task of the theological school to train leaders who shall understand the institution which they are to lead and in which they are to serve. Ministers are servants of Christ, who is the head of the church, and who comes alive in our contemporary world through churches large and small.

IV

In the light of the foregoing statements, there are some very definite implications for the theological seminary in its world task.

First, it is the business of the theological school to constantly confront prospective ministers with the decisive and universal nature of the Christian Gospel. The Gospel is a world Gospel! The Bible, while setting forth the history of the Israelites, nevertheless has about it something that transcends race, nationality and class. Within its pages we find a constant struggle going on between the universal and the provincial nature of God, man and history. The final struggle on this issue is found in the life and ministry of Paul. It was he who tore Christianity out of the provincial soil of Judaism and transplanted it into the soil of humanity. God's revelation took place in *human* history. The Word became "flesh"—that is, it incarnated itself in humanity. The church is the "new humanity," or the new Israel. A new time era emerged in Jesus, and the history that took place around him has timeless implications and characteristics. Jesus is the Son of Man and of God. The Bible speaks in large terms—namely of the creation of the *world*, of the creation of man and woman (not of a particular race of men), of the coming of *sin* into *human* life, of the *family* as a basic social unit, of the fall of man as a *genus*, of redemption in universal terms, of nations, of the world as the stage for God's activity. There is but one God in the Bible, but one race, one hope, one

faith, one redemption, one Table of the Lord, one baptism, one fellowship, one Kingdom, one Redeemer, one Church, one Truth.

All problems are, therefore, world problems. Karl Barth once remarked that we need a world Gospel today, a mighty universal Word of redemption. For, to help one unemployed family it is necessary not only to help that particular family, but to do something about the labor and housing and economic situation the world over. Our times are revealing the universal setting of every so-called simple problem. We are living in a world. Christianity's Gospel is a world message. And all our attempts to become ecumenical today are but expressions of the nature of that faith. We cannot be Christians without realizing that the nature of the faith we serve is one large with eternal and human proportions. Theological schools must generate a leadership for the church which is conscious of *the* Christian Gospel.

Second, theological schools viewing the world task must become united in their faith in this Gospel. There must be a recovery of belief in the essential Gospel as true, relevant, and crucial. There has been too much speculation in our theological schools about high and holy things. Christian truth is based to a great extent upon faith. And faith is not speculation. There has been too much of the patronizing attitude toward the things most surely believed in the classical tradition of Christianity. "It is the heart that makes the theologian," wrote Neander. If theological schools are to send forth leaders into the Christian movement, their faculties must be composed not merely of men possessing scholarly equipment, but militant faith. Too much theology has been taught and discussed by theological professors who are simply not converted to Jesus Christ as absolute! This may sound sectarian, but I make no apologies for it.

From the Christian movement, through its spokesmen and its life, the *kerugma* is to go forth, announcing to the nations that the Kingdom of God is at hand. The new possibility is imminent. The realm, or rule, of the Eternal awaits the repentant response of man to enter with its wisdom and power into the affairs of man and men. This was the cardinal note of apostolic preaching, and it has been the militant trumpet-sound of Christianity through the centuries. Dr. William Paton puts it dramatically when he says that the early Christians did not confront the world with the doleful wail of the pessimist who says, "See what the world is coming to," but rather they confronted their evil world with the cry, "See what has come

to the world." In the light of the divine's entrance into the stream of history through an incarnation, and its triumph in the flesh over evil spirits, death and the grave, they faced the future with hope. Their God was a coming God, and His Kingdom was an everlasting Kingdom. Sir Edwyn Hoskins writes that "The whole New Testament rings with the sense of freedom from sin." This freedom did not rest upon a myth or a spiritual experience, but upon a particular history which lies in the immediate past and to which the eyewitnesses had borne witness. The freedom of the Christian rested in the life and death of Jesus, that central Person of Gospel in whose flesh had been wrought an act which had historical as well as eternal significance. In Him was life and light and truth. At the end of a living process in history He had come as the flower of a divine series of acts, as a final disclosure of the very meaning, predicament, and remedy of life, individually and socially. The resolution of man's moral dilemma through the forgiveness of sin offered man a new status in God's undeserved mercy, which could be appropriated only by the basic attitude of repentance on man's part. And the tragedies of man's existence were illuminated with divine light by the resurrection of Jesus Christ. This is a pledge of the sovereignty of God implicitly in the present and finally in the consummation. As J. H. Oldham has said, the Christian faith starts from the foundational point that in Jesus Christ history and life has found its center. The common theme of that tradition which is taken as the basis of the whole New Testament church and literature is that the messianic age is here and the prophecies are fulfilled. Jesus of Nazareth came with and in the power of the Spirit, wrought mighty works, taught with authority, and was crucified; He died and was buried. The third day He arose from the dead and is exalted at the right hand of God as Lord and Christ. He will come again in glory. He is the Lord. He will come again. Those who are His own are marked as a new Israel by the gift of the Spirit. Forgiveness and salvation are theirs in His name. Therefore, repent and believe. The world task of the seminary is the fresh realization on the part of teacher and prospective minister of the pivotal nature of this world-reaching Gospel from God for man and men!

Christianity is true! It is meant to invade the center of all life. It is the eternal in the midst of time. It is the pivot of life and history. God is not a thing, like one of His created works. He is in a class by Himself. He has spoken in history in various ways,

and at last through a person, Jesus Christ. He has also given us His Spirit who leads us into the truth of that revelation. He prepares our hearts for the reception of that revelation. He also dwells within the human breast and makes possible a divine immanence which is not known without revelation and faith. This Gospel was meant to reach men and change their inner attitude. It does not solve all problems, but it does give a clue to their solution. God is at work in us, but for that reason we must work out our salvation with fear and trembling. John Baillie says that too many ministers are trying to argue men into the Kingdom of God, when they should be challenging them to faith. A prominent layman told me some months ago that ministers no longer preach, they lecture. Ministers discuss God, but they do not present Him for decision.

Since the Gospel is unique and is meant to have its decisive part to play in individual and corporate life, the ministry of that Gospel is also unique. The ministry is not a profession like others. It stands or falls with the Gospel it serves. Theological schools will need to train men for the world task who see themselves as ambassadors, servants, preachers, teachers and priests of so great a Gospel! And in this task, the chief responsibility falls upon the personal leaders in the seminaries, namely the professors.

Third, theological schools should become theological. Their specialty should be theology. There is a place for all the modern interests in a seminary curriculum, but the skeleton of that course of studies should be theology. Theological thinking must be reestablished. Philip Schaff could write of the Middle Ages: "The State stood related to the Church like the moon to the sun, from which it borrowed all its light. All forms of life, all national manners were suffused with magic interests from the unseen world. The holy sacraments ran like threads of gold through the whole texture of life, in all its relations, from infancy to old age. The different arts vied with each other in the service of the Church." Indeed music, architecture, painting were founded in thought about God. While there was much of cruelty and poverty in the medieval age, there was something that held life together in a hierarchical synthesis. Theology is the necessity of the hour! Men are seeking a synthesis so that the common life may possess an eternal meaningfulness.

Theology's task is four-fold: first, it must constantly recover the essential Christian message through prayerful and belief-ful present Christianity of its unchristian elements through critical research into the past; second, it must constantly seek to purify

thought; third, it must make the Christian message, recovered and purified, clear and intelligible to the modern man; fourth, it must help men to systematize their inner faith in the face of the best thought of the times in all fields. To accomplish this theological task, schools will need to train men to understand the Christian heritage, to think critically as well as reverently, and to understand the times in which they live and work. This means that a knowledge of world history, philosophy, ethics and psychology as well as of Church history, exegesis and dogmatics is necessary.

Genuine theology is the basis of all intelligent preaching, Christian education, worship, evangelism, social action and discipline. Only by being a theologian can a minister be a real churchman. And only thus can he be a pastor, or shepherd of souls, in a day when there is a good deal of loose thinking about the relationship of psychiatry to the Christian soul. There is no excuse for a minister saying he has no interest in theology. He must be a theologian. He is an expert and as such he must know his fundamental sciences. No medical doctor, even though he is a general practitioner, would have the confidence of his patients if he prided himself on knowing nothing about anatomy, bacteriology or chemistry. We need strong theologians in the leadership of the church, not to scholastically fossilize and hoard the Christian tradition, but to recover it, purify it, make it relevant, and attempt a synthesis of theology with the best results of thought in all walks and interests of modern life.

Fourth, theological schools need to train men who will bear the "marks" of Jesus Christ. There is a Cross at the heart of our faith. It denotes suffering love on the part of God, as well as penitent obedience at a cost on the part of man. In the days that are ahead, there will be a call for suffering. The Christian faith, like its Author, has never been fully at home in the "world." It sets up tension between the "world" and itself. This is a truth which Christians in our day are learning anew. The romantic view of life is being liquidated. Churches need to realize afresh that the Christian life is one of peace within chaos, of forgiveness within sin, of light within darkness. The grace of God means nothing apart from the damnation of sin. God's wrath is a present reality. His mercy is always beyond His judgment. In the Book of Revelation, the *Lamb* sits on the *throne*! Christ Jesus calls men to no easy life, but to an heroic life of hardships buoyed up by eternal resources. There is no isolationism in the Gospel from the sins of the human race. Christian leaders must stand deep in the sins of humanity and realize

the grace of God afresh at every moment in the midst of their human lot. They must walk the crowded ways, in the spirit of rugged realists. As shepherds they give their lives for the sheep. As bringers of the Gospel, they must empty themselves (kenosis) that others may be enriched. They must be good soldiers. They must be able to endure hardships. They must love with an identity of life with their fellows, and not merely pity from a superior vantage point.

Jesus Christ challenges men to the "narrow road," to the "single eye" and to the "one thing." The narrowness of Christianity is its very comprehensiveness. Christ battled all His life against an unseen enemy, say some of our modern exegetes. There is about Him the air of a battler. He is engaged in a struggle. In a new fashion we are coming to see the Enemy. Altogether too much Christianity has been an easy kind of personality-development technique to make life easier, happier and more comfortable. As a result, many Christians have developed into persons of irresponsibility. They have sat down in an easy chair to enjoy their religion, which has cost them little. A new day is upon the church! And theological schools must train the new leadership of the church to meet the world with the disciplined power of the Cross. "Silver and gold have I none, but such as I have I give."

There are many other factors involved in viewing the world task of theological schools. Oxford warned the churches to avoid a "false sacramentalism," which made the Gospel so transcendent as to lose sight of its historic roots and its mundane responsibility. Some types of pacifism are other-worldly escapes from the issues of life. It also warned against a "false secularism," which made the Gospel so this-worldly as to lose sight of its transcendent rootage and its eternal dimension.

Theological schools need, also, to impress upon ministerial candidates the importance of the local church in its ecumenical framework. Christianity operates through the church. And all our talk about the church universal will be a judgment against us unless we recognize the importance of the local "cell." This local church, whether large or small, is in the thick of today's struggle. That struggle is spiritual. We battle not against "flesh and blood." The real issue is in the spiritual realm of vital concepts regarding man, God, society, history, man's predicament and healing. All theological studies should be carried on in the light of this gigantic spiritual struggle of our times. An ecumenical flavor must spice our theologi-

cal curricula. The church must be seen in its real nature. Christianity is a world movement. It is today the only world community. In our "shattered and confused and apprehensive world there remains one unshattered, undaunted, resolute world-community of men and women: it is the world-wide movement of Protestant and Orthodox Christendom." (Van Dusen) This church, we believe, has a great mission in this hour. The "gates of hell" will not prevail against its essential nature. It has the power to renew itself from age to age, as nations and kingdoms rise and fall. Though crushed to earth, its life will seek a new form and emerge cleansed and purged to do its work and speak its Word. Since this is true of the church, and the theological school bears such a crucial relationship to the church, one can readily see that both are weighed down with tremendous responsibility. One could say much of the church. It is indeed the custodian of divine reality. It is the prophetic society. It is the nucleus of a new humanity. It is the vessel containing precious treasure. It is the conscience of history, the hope of a dying world. It is the witness to God's Word; the place of divine worship; the offerer of eternal grace; the healing fellowship; the critic of culture; the home of the human soul; the evangelizer of the world; the inspirer of social reform; the body of Christ which makes the Gospel contemporaneous. As such, the local church is dignified with an eternal significance. Theological schools must make ministers aware of their important calling and work. Inner revitalization is what the Christian movement needs. This must come without a neglect of the church universal. The trouble with the sects is that they come to possess one phase of the Christian faith with a militant degree of passion, but in so doing they lose sight of the whole church. The time for such atomization must end.

To this end, theological schools themselves must become dynamic "cells" in the Christian movement. Through their own sincere study, worship and fellowship they may yet provide the leadership needed in these times. The seminaries themselves must become real churches!

Of course, the term "leadership" has been falsely understood in many quarters. To many, it has become a term signifying a position of power over others gained through the study of those techniques whereby human beings can be controlled and led by a master "leader." There is something thoroughly unchristian and base about such leadership. True Christian leadership must come from a sense of being led of Christ through repentant faith and humble

discipleship. No Christian leader becomes such by personal choice. He becomes a leader because he feels chosen and called by Another. He leads because he is no longer his own, because he has been made debtor to God in Christ. This is the note which the editors of *Fortune* said they failed to detect in the message of the modern church. They did not feel the sense of compulsion in the minister, or leader, of the church which is born of a deep conviction by persuasion concerning the onliness and absoluteness of God the Father Almighty.

* * *

There has been no collusion between Dr. Latourette and myself, but I believe from this point he is ready to speak concerning the more concrete implications of this general field, which he is very capable of doing by reason of his remarkable gifts and his wide experience. Without knowing it, we have succeeded in complementing each other in the discussion of this theme!

THE THEOLOGICAL SEMINARIES, ECUMENICAL CHRISTIANITY, AND THE INTERNATIONAL ORDER

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What attitude should theological schools take toward the ecumenical movement and to the related problem of world order? It need scarcely be said that both are issues of burning importance. Both are of major concern to the churches and their leadership. We are making much use of the word ecumenical—to denominate a Christian enterprise which is as broad as the inhabited world and which is growing in conscious fellowship. Again and again we are being told that Christians are those who hold the world together. We are being repeatedly reminded that it is evidence of the work of the Spirit of God that in a day when the nations of the world are pulling apart, the Christians of the world are coming together. Many of us have been insisting that if anything approaching world order is to succeed the present world chaos, a primary requisite is that a world-wide Christianity shall undergird it with a sufficient moral and spiritual foundation. If law, rather than self-will and force, is to rule in international affairs, so we are saying, it can be only as enough men the world around seek to govern their lives by Christian principles to give a commonly accepted basis and dynamic for a law to which all men profess consent.

If this ecumenical Christian movement is to fulfil what seems to be its God-appointed mission, the leadership of our churches must be committed to it and be intelligent about it. Organizationally the key to the problem is the clergy. If they are convinced and informed they will enlist the laity—or at least the more earnest among the laity. If they are ill-informed and lukewarm the movement will lag. All of the clergy are mentioning war in their sermons and prayers. It is important, if they are not to go astray or are not to lead their people astray, that they be informed on international issues and that they see aright the bearing of these on the Christian faith and on the ecumenical movement.

The theological seminaries are logical agencies for teaching and constructive thought in these areas. They cannot hope to give com-

plete instruction in them. They cannot expect to do that in any set of subjects. All that they can do is to introduce their students to appropriate fields of knowledge, to show them the tools, and to give some guidance in their use. But this the seminaries must do.

It is to be feared that at present seminaries are doing very little to acquaint students with ecumenical Christianity and its related problems. A large proportion of seminaries offer courses on missions, but very few have men who are giving major time to that subject. Missions, we need to remind ourselves, are the means whereby Christianity is propagated the world around. It is only through them that ecumenical Christianity becomes possible. Very few theological seminaries are making provision for acquainting their students with the international situation, the causes of international chaos, and the procedures which have been suggested or tried to introduce order and justice. Yet, if the clergy are not to go sadly amiss in their preaching and teaching and are not unintelligently to reflect the views of those about them, they must have opportunity for expert guidance in this area and in the bearing of the Christian faith upon international issues. Here and there a seminary is offering a course or courses on the ecumenical movement, but these are very few. Yet here is one of the major frontiers of Christian thinking and acting in which debate is in progress and in which prospective ministers need opportunity for direction to the best literature and to the central issues.

It must frankly be admitted that provision for these subjects is not easily made. The curricula of the theological schools are already overloaded. They are trying to cram too much into the traditional three years. Some subjects are basic and must not be neglected. Among these are certainly the Bible, theology, and the history of Christianity. Many of the staffs are too small to handle adequately what they now seek to offer.

What is feasible? In the light of absolutely essential subjects and of limited time and small faculties, what can reasonably be hoped for in this field of ecumenical Christianity and in the related problem of world order?

In one of the larger seminaries the following program is followed. The equivalent of one course throughout the year is offered, but in three distinct parts, corresponding to the three terms into which the academic year is divided. Each part can be elected separately. The student need not commit himself to the full year if his schedule and special interests do not permit it. The first term is

devoted to what is called "the work of the Church abroad." It consists in a survey of the situation in which the church finds itself today—of the economic, intellectual, political, and religious currents of the present age, of the ecumenical movement and especially the missionary enterprise as it is organized to meet that situation, of a description, region by region, of the present status of Christianity, of a discussion of reasons for and against the world-wide extension of Christianity, including the criticisms which are currently levelled at missions, and of suggestions for a program and materials for missionary education in the local parish. The second part is assigned to a study of the bearing of Christianity upon international relations. It is designed to introduce the prospective parish minister to the issues presented to the church by international anarchy and to help him to clarify his thinking on the relation of the church to these issues and to suggest concrete steps which Christians can take, whether through the churches or independently of them. It begins with a running survey of nineteenth and twentieth century history, with the primary purpose of ascertaining the causes of war. Why have men fought? What leads them to fight today? It then discusses the question as to whether wars must always be, whether the struggle for peace is foredoomed, or whether the hope is reasonable that wars can be reduced in frequency and in intensity and can eventually be all but eliminated. It describes the various plans which have been put forward, and especially those which have actually been tried, asks how far they have achieved their purpose, and analyzes the causes for their failures and successes. It goes into the question of the relevance of Christianity and the efforts to achieve world peace. Are Christians warranted by their faith in seeking to eliminate war? What has Christianity contributed to the substitution of law for war, of order for disorder in international relations? Why has it contributed no more? The course goes on to discuss the question of whether a Christian should ever take part in war. It also gives attention to the problems of what the individual Christian can do in relation to peace and of what is practicable through the local parish, the denomination, and interdenominational agencies. The third part of the year is given to a study of the church and especially of the movements for world-wide Christian fellowship. There is first a discussion of the nature, function, and organization of the church as it is seen in the New Testament. Then follows a description of the various chief conceptions of the church that have been held by the main ecclesiastical divisions of Christians—Roman

Catholic, Eastern Orthodox, and the major phases of Protestantism. The purpose here, obviously, is to familiarize the prospective pastor with the several ecclesiastical traditions, his own and those other than his own. Then comes a discussion of the reasons for the unity of Christians and of what the basis and the essence of that unity must be. There then ensues an historical description of the methods tried in the nineteen centuries of Christian history to bring about that unity, their achievements, their failures, and the reasons for their strength and their weaknesses. Particular emphasis is placed upon the ecumenical movement of the present century. These three courses, it is felt, give to the student a fairly comprehensive introduction to Ecumenical Christianity and its relation to the current world situation. They acquaint him sufficiently with the history, the main issues, and the pertinent literature to save him from ill-considered opinions and statements and to enable him to continue in his thinking, his acting, and his leadership.

The arrangement followed in this particular theological school is not necessarily ideal. Other programs will commend themselves to other schools. In some schools with smaller staffs it may be possible to offer only one and a much shorter course.

Instruction need not be confined to specialized courses. Some existing standard courses can be so organized as to deal with the issues of the international order and of ecumenical Christianity. The courses in Christian ethics or social ethics almost inevitably must concern themselves with the problem of the relations between nations. The general survey of church history, or, as it seems to me preferable to call it, the history of Christianity, ought to include both the record of the thought and action of Christians in regard to war and the recent world-wide spread of Christianity and the growth of the ecumenical movement. It must be confessed that the general survey course in church history too often stops with the Reformation or at best goes no further than the close of the eighteenth century and pays more attention to the history of the church as an institution than to Christianity as a whole. It is inclined to neglect the effect of the faith upon its environment. This is to do tragic violence to the subject and to give the student a sadly distorted picture. While the church has been the central channel through which the Christian stream has flowed, a description of the channel does not give a complete picture of the contributions of the stream to human culture. It may miss entirely the effect of the faith upon the state and the relations between states. Moreover, to end the

story with the Reformation or even with the eighteenth century is to stop short of the period in which Christianity has had its greatest geographic extension and its most profound and widespread effect upon mankind. A course thus truncated conveys by implication the impression that Christianity is a waning factor in the life of the race. This is quite contrary to the facts. The nineteenth and twentieth centuries have witnessed, among other things, the most significant of the movements toward the emergence of an ecumenical Christianity. However, the course in the History of Christianity, properly proportioned, can do much to acquaint the student with Christian achievement in the international and ecumenical field.

The responsibility of theological seminaries to the ecumenical movement and to the international order does not end with courses for the rank and file of its students.

It is chiefly to the theological seminaries that the churches have a right to look for guidance in their thinking on these subjects. Here are scholars set apart for specialized study of the Christian faith and of its application to human life. Class room work occupies only about two-thirds of the year. The long vacations give opportunity—if the insistent demands for assistance in summer schools and summer conferences can be resisted entirely or in part—for relatively uninterrupted study. Teachers would be recreant to their duty if they did not employ at least part of this time for constructive reading, thought, and writing. Some of this leisure should be devoted to problems connected with the ecumenical movement and the relation of Christianity to the international order. The Christian public has the right to look to members of the staffs of theological schools for articles and books in these areas.

It is to be hoped that groups of scholars will associate themselves in particular projects. Some of these are already in existence. The American Theological Committee on Faith and Order is bringing together several men from a wide area to study the church. Through it significant papers are being prepared. Contacts are being maintained with a similar group in Europe. For many years a number of men charged with the teaching of missions have met twice a year for fellowship and the interchange of ideas, although, unfortunately, few books or articles are directly traceable to its meetings. Here and there individual scholars are called in to coöperate with circles studying international relations and the relation of the churches and of Christianity to them.

Yet, in general, the literature in these fields, especially on the ecumenical movement and of the bearing of Christianity on the international order, is notably inferior, both in quantity and in quality. Any one who has attempted to teach a course on ecumenical Christianity or upon Christianity and international relations has quickly become aware of the dearth of books which command at once his intellectual respect and his spiritual confidence. It was a professor of theology, Francisco de Vitoria, who in the sixteenth century wrote so well on the law of nations that to him have been traced the origins of international law. He has, unfortunately, had few successors. He is the only teacher on a theological faculty who has made a first-class contribution to the subject. Hugo Grotius, the author of the epoch-making *de jure belli et pacis*, was profoundly interested in theology and won some slight fame in it, but it was not as a member of a theological faculty that he wrote his greatest book. Why should there not come from members of the faculties of American theological schools really first-class contributions to the literature in the relation of Christianity to the international order and on the ecumenical movement? The Christian Church stands tragically in need of them, both historical and pointing the path ahead.

Theological seminaries, too, should afford opportunities for mature students in these fields. This does not necessarily mean that such students should pursue the roads that lead to graduate degrees. Some may do so, but provision should be made in library equipment, in expert faculty guidance, and in fellowships and scholarships for those qualified by age, experience, and proved ability to do constructive thinking and writing in these areas. Missionaries and mission board secretaries, by the very nature of their calling, must concern themselves both with ecumenical Christianity and with international relations. As we have missionaries who are recognized experts in medicine, to deal with the physical ills of men, in agriculture, to guide in supplying man's physical needs, and in education, to master the best techniques in the training of mind and character, should we not also have missionaries who are expert in international problems, furnished not only with practical experience but also with the best that the growing and voluminous scholarship has to say on international issues? Fortunately there are a few such, but they are largely self-taught. Should not at least a few of the theological seminaries make provision for encouraging and aiding them and younger men and women who sometime must be their

successors? Here and there are pastors who are especially interested in these problems. Unlike missionaries, they do not have regular furloughs and so cannot, as a rule, after graduation spend any long time consecutively in residence in a theological school. They can, however, be encouraged to look toward a theological school for counsel in their writing and thinking.

This leads to another—and the final—suggestion. Would it not be possible to arrange for seminars of missionaries, pastors, and other mature and qualified men and women in the field of Christianity and international relations and of the ecumenical movement? I am not now thinking of a seminar in which one man should be the teacher. I am, rather, thinking of a seminar which would be a genuine group in which each member would share in papers and discussion. Could it not meet over a period of at least a year at intervals of every six weeks or two months, and for a day to a day and a half at a time? Each seminar could center on a concrete topic, such as the relation of American churches to the current international situation in the Pacific, policies of churches toward the present European war, the nature of the church, the reasons for failure and success in specific attempts to achieve unity among Christians, particular current movements for church union, and the relations of church and state in such a problem as that presented by the shrines in the Japanese Empire. To the seminar could be called in from time to time members of the seminary's faculty. If the seminary is part of a university or conveniently located near a university, appropriate experts from the university's staff would presumably be available for individual sessions. Such a seminar could probably be conducted without a large expenditure of money—although funds could be used to advantage. To set it up, however, would demand a substantial proportion of the time of some faculty member. It might be that a denominational secretary or an officer of the Federal Council of Churches would be willing to assume the executive burdens if the theological school would make available its facilities of physical equipment and staff.

All of this suggested program, whether of teaching, of research, or of opportunities for advanced students, would involve additions to the libraries of the theological schools. It would also require either an increase to the staff or the redistribution of burdens among the existing faculty. Probably it could in part be met by a somewhat altered interpretation of the functions of existing chairs when new occupants have to be found for them. Yet it need not entail

any large or prohibitive addition to the budget. It would, however, require vision and creative originality. These are called for by the time.

We are, obviously, in one of the great days of God. Through the fire of judgment and through the horrible alternative to world order which to all thoughtful men is a hideous nightmare, He seems to be calling His people to reach out by faith to vast new undertakings. Are the theological schools to be content to tread the old, well-tried, and seemingly safe paths, or will they venture out as pioneers in Christian thinking to meet the new day? They cannot, if they are true to their mission, neglect basic disciplines. Neither can they, if they are to rise to the call of a great but dangerous new day, ignore the divine challenge to lead out into the new paths that the churches must blaze if humanity is not to lose its way.

In a time when gigantic, closely integrated forces are struggling in titanic battles it may seem fantastic for loosely organized minorities such as the Protestant churches and seemingly small and feeble institutions such as the theological seminaries to hope in any significant fashion to mold the course of events. If they were to act in their own strength their efforts would indeed be futile. But we believe that God is always ready and eager to coöperate with men and women who open their minds and wills to His will and that, as His instruments, they achieve far beyond their own strength. That has been true in times past. The world-wide missionary enterprise and the countless movements which have issued from the Christian faith against the collective ills of mankind are convincing evidence of what can be done through a few when they give themselves to be used by God. Let us search our hearts and review our programs to be sure that we are awake to God's call. Then let us dare to go ahead, confident that our labor is not in vain in the Lord.

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OF
THEOLOGICAL SCHOOLS



THE COLGATE-ROCHESTER DIVINITY SCHOOL
ROCHESTER, NEW YORK
June 11, 12, 1942

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1944

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PROGRAM
for the
THIRTEENTH BIENNIAL MEETING
of the
AMERICAN ASSOCIATION OF THEOLOGICAL
SCHOOLS

THE COLGATE-ROCHESTER DIVINITY SCHOOL
ROCHESTER, NEW YORK

June 11, 12, 1942

Thursday, June 11, 10:30 a.m.

- Devotions PRESIDENT RUFUS D. BOWMAN
Bethany Biblical Seminary
Chicago, Illinois
- Greetings on behalf of the Colgate-Rochester Divinity School
- Enrollments
- Appointment of the Committee on Business and Findings
- Report of the Treasurer PRESIDENT ABDEL ROSS WENTZ
Lutheran Theological Seminary
Gettysburg, Pennsylvania
- Report of the Executive Secretary EDWARD H. ROBERTS
Princeton Theological Seminary
Princeton, New Jersey
- Report of the Executive Committee.... DEAN LUTHER A. WEIGLE
Yale University Divinity School
New Haven, Connecticut
- Report of the Committee on Clinical Training
PROFESSOR HENRY P. VAN DUSEN
Union Theological Seminary
New York, New York
- Report of the Committee on Supervision of Training
PRESIDENT ALBERT W. PALMER
Chicago Theological Seminary
Chicago, Illinois
- Announcements

2:00 p.m.

DevotionsDEAN WILLIAM STUART NELSON
Howard University School of Religion
Washington, District of Columbia

Report of the Committee on Theological Degrees
DEAN LEWIS J. SHERRILL
Louisville Presbyterian Seminary
Louisville, Kentucky

7:45 p.m.

DevotionsPRESIDENT ARTHUR C. MCGIFFERT, JR.
Pacific School of Religion
Berkeley, California

AddressDR. ALBERT W. BEAVEN
President of the Association

Report of the Commission on Accrediting
DR. EDWARD H. ROBERTS

Report of the Committee on Extension Theological Education
PROFESSOR NORMAN E. RICHARDSON
Presbyterian Theological Seminary
Chicago, Illinois

Friday, June 12, 9:00 a.m.

DevotionsDEAN K. C. EVANS
Trinity College
Toronto, Ontario

Report of the Committee on Scholarship Aid and Student Sub-
sidiesPRESIDENT ARLO AYRES BROWN
Drew University
Madison, New Jersey

Address—*"Theological Education and Interfaith Relations"*
HERBERT L. SEAMANS
Regional Director, The National Conference of
Christians and Jews

Report of the Committee on Recruiting
PROFESSOR W. TALIAFERRO THOMPSON
Union Theological Seminary
Richmond, Virginia

Report of the Committee on Selective Service and the Ministry
PRESIDENT ALBERT W. BEAVEN
Colgate-Rochester Divinity School
Rochester, New York

1:30 p.m.

AddressLIEUTENANT COMMANDER PATRICK H. WINSTON
Selective Service Headquarters
Washington, District of Columbia

ASSOCIATION MEMBERSHIP*

Alfred University School of Theology, Alfred, N.Y.
Andover Newton Theological School, Newton Centre, Mass.
Asbury Theological Seminary, Wilmore, Ky.
Augustana Theological Seminary, Rock Island, Ill.
Austin Presbyterian Theological Seminary, Austin, Texas

Bangor Theological Seminary, Bangor, Maine
Baptist Bible Institute, New Orleans, La.
Berkeley Baptist Divinity School, Berkeley, Calif.
Berkeley Divinity School, New Haven, Conn.
Bethany Biblical Seminary, Chicago, Ill.
Biblical Seminary in New York, New York, N.Y.
Bloomfield College and Seminary, Bloomfield, N.J.
Bonebrake Theological Seminary, Dayton, O.
Boston University School of Theology, Boston, Mass.
Brite College of the Bible, Fort Worth, Texas
Butler University, College of Religion, Indianapolis, Ind.

Calvin Theological Seminary, Grand Rapids, Mich.
Candler School of Theology of Emory University, Emory University, Ga.
Central Baptist Theological Seminary, Kansas City, Kans.
Chicago Lutheran Seminary, Maywood, Ill.
Chicago Theological Seminary, Chicago, Ill.
Church Divinity School of the Pacific, Berkeley, Calif.
Colgate-Rochester Divinity School, Rochester, N. Y.
College of the Bible, Lexington, Ky.
College of the Bible, Phillips University, Enid, Okla.
Columbia Theological Seminary, Decatur, Ga.
Crozer Theological Seminary, Chester, Pa.
Cumberland Presbyterian Theological Seminary, McKenzie, Tenn.

Diocesañ Theological College, Montreal, Que.
Divinity School of Duke University, Durham, N.C.
Divinity School of Gordon College of Theology and Missions, Boston, Mass.

* The list of schools which are members of the American Association of Theological Schools is not identical with the list of schools accredited by the Association's Commission on Accrediting. The list of accredited theological schools is reported on page 43.

Divinity School of Kenyon College (Bexley Hall), Gambier, O.
Divinity School of the Protestant Episcopal Church in Philadelphia, Pa.

Drew Theological Seminary, Madison, N.J.

Eastern Baptist Theological Seminary, Philadelphia, Pa.

Eden Theological Seminary, Webster Groves, Mo.

Emmanuel College in Victoria University, Toronto, Ont.

Episcopal Theological School, Cambridge, Mass.

Evangelical Theological Seminary, Naperville, Ill.

Evangelical Seminary of Puerto Rico, Rio Piedras, Puerto Rico

Evangelical School of Theology, Reading, Pa.

Gammon Theological Seminary, Atlanta, Ga.

Garrett Biblical Institute, Evanston, Ill.

General Theological Seminary, New York, N.Y.

Hamma Divinity School, Springfield, O.

Hartford Seminary Foundation, Hartford, Conn.

Harvard Divinity School, Cambridge, Mass.

Howard University School of Religion, Washington, D.C.

Iliff School of Theology, Denver, Colo.

Johnson C. Smith University, School of Theology, Charlotte, N.C.

Knox College, Toronto, Ont.

Louisville Presbyterian Seminary, Louisville, Ky.

Lutheran Theological Seminary, Columbia, S.C.

Lutheran Theological Seminary, Gettysburg, Pa.

Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.

McMaster University, Faculty of Theology, Hamilton, Ont.

Meadville Theological School, Chicago, Ill.

Mission House, Plymouth, Wisc.

Moravian College and Theological Seminary, Bethlehem, Pa.

New Brunswick Theological Seminary, New Brunswick, N.J.

New-Church Theological School, Cambridge, Mass.

Northern Baptist Theological Seminary, Chicago, Ill.

Northwestern Lutheran Theological Seminary, Minneapolis, Minn.

Oberlin Graduate School of Theology, Oberlin, O.

Pacific School of Religion, Berkeley, Calif.
 Pacific Unitarian School for the Ministry, Berkeley, Calif.
 Pine Hill Divinity School, Halifax, Nova Scotia
 Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
 Presbyterian Theological College, Montreal, Que.
 Presbyterian Theological Seminary, Chicago, Ill.
 Presbyterian Theological Seminary, Omaha, Neb.
 Princeton Theological Seminary, Princeton, N.J.

 Queen's Theological College, Kingston, Ont.

 St. John's College, Winnipeg, Manitoba
 San Francisco Theological Seminary, San Anselmo, Calif.
 Seabury-Western Theological Seminary, Evanston, Ill.
 Southern Baptist Theological Seminary, Louisville, Ky.
 Southern Methodist University, School of Theology, Dallas, Texas
 Southwestern Baptist Theological Seminary, Seminary Hill, Texas

 Temple University School of Theology, Philadelphia, Pa.
 Theological Seminary of the Reformed Church in the U.S., Lancaster, Pa.
 Trinity College, Toronto, Ont.
 Tufts College School of Religion, Tufts College, Medford, Mass.

 Union Theological College, Vancouver, B.C.
 Union Theological Seminary, New York, N.Y.
 Union Theological Seminary, Richmond, Va.
 University of Chicago Divinity School, Chicago, Ill.
 University of Dubuque, Theological School, Dubuque, Iowa
 University of Southern California School of Religion, Los Angeles, Calif.

 Vanderbilt University, School of Religion, Nashville, Tenn.
 Virginia Theological Seminary, Alexandria, Va.

 Western Theological Seminary, Holland, Mich.
 Western Theological Seminary, Pittsburgh, Pa.
 Westminster Theological Seminary, Westminster, Md.
 Yale University, Divinity School, New Haven, Conn.

MEMBERSHIP DUES

The graduated plan of annual assessments is as follows:

1. Ten dollars a year from schools with less than \$25,000 operating budget.
2. Twenty dollars a year from schools with less than \$50,000 operating budget.
3. Thirty dollars a year from schools with less than \$100,000 operating budget.
4. Forty dollars a year from schools with less than \$200,000 operating budget.
5. Fifty dollars a year from schools with more than \$200,000 operating budget.

REGISTRATIONS

*At the Thirteenth Meeting of the American Association of
Theological Schools*

Rochester, New York, June 11, 12, 1942

- Alfred School of Theology
A. J. C. Bond
- Andover Newton Theological School
Everett C. Herrick
- Asbury Theological Seminary
Frederick H. Larabee
- Augustana Theological Seminary
Carl A. Anderson
- Bangor Theological Seminary
Harry Trust
- Berkeley Baptist Divinity School
Sandford Fleming
- Bethany Biblical Seminary
Rufus D. Bowman
- Bonebrake Theological Seminary
C. E. Ashcraft
Walter N. Roberts
- Boston University School of Theology
Earl Marlatt
- Brite College of the Bible
Colby D. Hall
- Candler School of Theology of Emory University
H. B. Trimble
- Central Baptist Theological Seminary
Eric G. Haden
- Chicago Theological Seminary
Albert W. Palmer
- Colgate-Rochester Divinity School
A. W. Beaven
O. H. Baker
J. B. Branton
E. B. Cross
F. O. Erb
G. B. Ewell
- G. A. Lehman
C. H. Moehlman
J. D. Morrison
J. W. Nixon
T. L. Trost
T. Wearing

College of the Bible
C. L. Pyatt
S. J. Cory
Columbia Theological Seminary
J. M. Richards
Crozer Theological Seminary
Morton S. Enslin
James H. Franklin
Cumberland Presbyterian Theological Seminary
E. K. Reagin
Divinity School of Duke University
Kenneth W. Clark
Divinity School of Gordon College of Theology and Missions
N. R. Wood
Divinity School of Kenyon College
Corwin C. Roach
Divinity School of the Protestant Episcopal Church at Philadelphia
R. N. Stretch
Divinity School of the University of Chicago
William Clayton Bower
Ernest Cadman Colwell
Drew Theological Seminary
Arlo Ayres Brown
Eden Theological Seminary
F. W. Schroeder
Emmanuel College in Victoria University
Richard Davidson
Evangelical Theological Seminary, Naperville, Ill.
H. R. Heininger
Evangelical School of Theology, Reading, Pa.
J. Arthur Heck
Hamma Divinity School
E. E. Flack
T. A. Kantonen
Hartford Seminary Foundation
Elmer E. S. Johnson
R. H. Potter
Alexander C. Purdy
Howard University School of Religion
William Stuart Nelson

Iliff School of Theology
Ira A. Morton
Louisville Presbyterian Seminary
L. J. Sherrill
Lutheran Theological Seminary, Gettysburg, Pa.
R. D. Heim
J. M. Myers
R. T. Stamm
A. R. Wentz
Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
Emil E. Fischer
O. Frederick Nolde
Meadville Theological School
Sydney B. Snow
New-Church Theological School
F. H. Blackmer
Northern Baptist Theological Seminary
Charles W. Koller
Oberlin Graduate School of Theology
T. W. Graham
Omaha Theological Seminary
L. C. Denise
Pacific School of Religion
A. C. McGiffert, Jr.
Pittsburgh-Xenia Theological Seminary
R. M. Karr
Presbyterian College, Montreal
F. W. Beare
Presbyterian Theological Seminary, Chicago, Ill.
J. Harry Cotton
Jesse Halsey
Norman E. Richardson
O. R. Sellers
Princeton Theological Seminary
Henry S. Brown
Edward H. Roberts
San Francisco Theological Seminary
Gurdon C. Oxtoby
Southern Baptist Theological Seminary
W. O. Carver
H. C. Goerner

Temple University School of Theology
George Handy Wailes
Trinity College, Toronto
Kenneth C. Evans
Union Theological Seminary, New York
Henry P. Van Dusen
University of Dubuque Theological School
D. E. Welch
Vanderbilt University School of Religion
Roy W. Battenhouse
Virginia Theological Seminary
Robert O. Kevin
Wartburg Theological Seminary
J. Bodensiech
Western Theological Seminary, Holland, Mich.
J. R. Mulder
Westminster Theological Seminary, Westminster, Md.
C. E. Forlines
Yale University Divinity School
L. A. Weigle
The Rev. Maynard Cassady, Rochester, N.Y.
The Rev. L. M. Dimmitt, Presbyterian Board of National Missions,
New York
The Rev. F. R. Knubel, Rochester, New York
C. R. Pangborn, Inter-Seminary Movement, New York
Dr. Herbert L. Seamans, New Haven, Conn.
Gould Wickey, Council of Church Boards of Education, Wash-
ington, D.C.
Lieutenant Commander P. H. Winston, Washington, D.C.

ACTIONS TAKEN BY THE ASSOCIATION

1. The President appointed:

Committee on Business and Findings:

The Executive Committee was asked to serve in this capacity.

Nominating Committee:

Rockwell Harmon Potter, Ernest Cadman Colwell, Arthur C. McGiffert, Jr.

2. The Report of the Treasurer was received and the report of the auditors was adopted.

3. The Report of the Executive Secretary was received and ordered to be filed.

4. The Report of the Executive Committee was received and adopted.

5. On recommendation of the Executive Committee ten schools were received into membership in the Association. (See page 26.)

6. The Report of the Committee on Clinical Training was received and ordered to be filed.

7. The three recommendations made by the Committee on Clinical Training were adopted. (See page 51.) And it was voted that with the approval of the Executive Committee the Association make an annual grant of five hundred dollars during the next biennium to the Council on Clinical Training of Theological Students.

8. The Report of the Committee on the Supervision of Field Work was received and ordered to be filed, and it was voted to continue a committee in this field of research.

9. The Report of the Committee on Theological Degrees was received and ordered to be filed.

10. With reference to the second main part of this report, on "New Possibilities of Advance Study," it was voted that we give general approval to the principle of the scheme presented by the Committee in Item II of its Report, and that the Committee be instructed to consult the member institutions of the Association and prepare details of a plan for presentation to the next biennial meeting of the Association.

11. The Report of the Commission on Accrediting was received.

12. The Report of the Committee on Extension Theological Education was received and ordered to be filed.

13. It was voted: That the committee be given authority to explore the possibility of cooperative action by the seminaries accredited by the A.A.T.S. to the end that ministers now serving local churches or parishes be given the aid they need in providing leadership for the teacher-training efforts in their respective churches. That the Association approve the recommendation that we cooperate heartily with The International Council of Religious Education wherever possible. That a recommendation of the Committee concerning syllabi for correspondence courses be referred back to the Committee with the recommendation that the Committee review areas in which such work is now being done and report at the next meeting of the Association.

14. The Report of the Committee on Scholarship Aid and Student Subsidies was received and ordered to be filed.

15. The report of the Committee on Recruiting for the Ministry was received and ordered to be filed.

16. The Report of the Committee on The Selective Service and the Ministry was received and ordered to be filed.

17. The three recommendations made by the Committee on The Selective Service and the Ministry were adopted. (See page 101.)

18. It was voted: That in view of the threat to the lowering of standards for admission resulting from the impact of the war which has brought about the lowering of admission requirements in certain other types of professional schools; and in view of the problems raised by the growth of junior colleges, that a committee be appointed to re-examine the problems of standards of admission for accreditation and to report at the next biennium.

19. It was voted: That we urge theological schools which are members of the Association, wherever possible, to make provision in their institutions for Japanese students, whether American citizens or otherwise, who are students for the ministry.

20. The Report of the Nominating Committee was received and adopted and the officers nominated were declared elected.

21. The Report of the Committee on Business and Findings was received and adopted.

The President's Address

THEOLOGICAL SCHOOLS IN THE CREATIVE
TOMORROW

ALBERT W. BEAVEN
PRESIDENT, THE COLGATE-ROCHESTER DIVINITY SCHOOL,
ROCHESTER, N. Y.

IT is natural that we who gather in a biennial session of this Association representing the theological schools of the country should give our attention to the more general phases of our work and to forward thinking as tomorrow may affect our future endeavors. During most of the year we as individuals are engrossed in the specific work associated with our own school; here we act as a general staff conference in contrast to a consideration of more localized tasks.

I have chosen to invade what we may call our problem areas, to lift up the questions and indicate where I feel we might wisely do some more corporate thinking. Most of the progress we have made has come as the result of this sort of consideration. If we do not do this thinking there is no one to do it for us. If we are to do it, this biennial get together offers a time to focus thought on these tension spots with the hope that by the attention of many we may find the sought for right answer.

Theological Schools and the War Effort

First, every institution today must rethink its function in the light of the military struggle now going on across the world. Whatever we of our faculties or student bodies feel about war as a system there can be no question as to the large effect which this war will have upon us. We all recognize that this is so if the Axis powers should win. No one can watch what is happening to the church and to theological faculties in countries like Germany, Norway, Holland, Belgium, China, Japan and elsewhere without realizing that freedom to teach religion and develop liberty of religious conscience is very closely related to the outcome of the war.

But assuming as we do that we will win the war, there will still be very great changes in the environment in which we will be doing our work, which we would do well to face far in advance. It may

prove that in its outcome the whole struggle may affect the theological school more profoundly than it does the university.

The attitude of distrust toward war as a method, which has been associated with the Christian idealistic efforts of the students for international peace during the last twenty years, has tended to concentrate on the theological campus more heavily than elsewhere. This shows up when we try to swing the theological campus toward the military pattern. However, the inner struggle in persons between the idealism that seems to repudiate the war method and the loyalties and sense of responsibility that acknowledges the seriousness of the cause for which that method is used, is creating a tension in the deeper areas of personalities of both students and faculties that is one of the great struggles of the day. We, on the theological campuses, are undoubtedly in the midst of it.

We should face also and try to think through both for ourselves and our students the effect on public opinion of legal exemption from military duty which is extended to ministers and theological students. It is true that we as Protestant ministers did not initiate or push the request for such exemption. It is true that ministers were exempt in the last war as were students who were in the theological schools at the time when the draft law was inaugurated in 1917. It is true that other necessary men are exempted from combat service as such. We must exercise great care, however, that we, our students or the ministry, does not become associated in the public mind primarily with the fact of our exemption from the hardships and sacrifices involved in the military regime. Even so limited an association of the ministry with the military program as the widespread participation by ministers in service in camps and in speaking campaigns which was done in the last war, does not seem to be contemplated at this time because the USO with a more secularized approach has taken over that function. As the organ of one of our denominations puts it through its editor, "There are many who have misgivings about the withdrawal of the future leadership from the common experience of many in their own generation." Nor can we doubt the effect upon the seminaries if they should come to be thought of widely among the public as ways of escape from the hardships of war and cities of refuge to which faint-hearted youth might escape. I do not attempt to answer this question but I raise it as one of the things we must take into account. We may need better interpretations and publicity.

The major relationship which the theological school has to the army and navy program is in furnishing chaplains. Here is where all of us can and should cooperate one hundred per cent. While it is true that men coming directly from the seminary can only go directly into navy chaplaincies, our graduates can release our Alumni who have had three years of experience and are prepared to take up army chaplaincies. As theological schools of the American Association, insisting on certain high standards of education, we have a peculiar stake in the present situation. The army and navy have declared that the standards for their chaplains must be identical with the standards we have set up, namely, they demand men with both college and seminary degrees. We are glad that this is so. We hope that they maintain those standards. We must recognize, however, the very grave danger that they may be forced to lower those standards because it may be impossible to find enough men to fill the demands on that basis.

The government feels that the chaplains are essential men in the army and navy. They have actually increased the proportion of them; instead of one chaplain serving 2,000 men as was formerly true, now they are asking for a chaplain for every 1,000 or 1,200 men.

In the four volume work of May and Brown published about eight years ago and based on the government census of 1926, the number of Protestant ministers of all denominations is indicated at approximately 98,000, including both white and colored. The proportion of that number who had both college and seminary degrees was first computed to be about thirty per cent. When proper correction was made, however, the conclusion was that it was nearer twenty two per cent. This would mean that if we have approximately the same situation today not more than 25,000, at the most, of our ministers have both college and seminary degrees. Based also upon the figures taken at that time, 53.4 per cent of these would be over the age limit for chaplaincies, leaving approximately 11,400 with desired age limits and properly equipped with college and seminary degrees. It is probable that health conditions and physical limitations would make it impossible for a certain proportion of these to serve, possibly 7,000 to 8,000 would finally prove to be available. While no official figures are given out, it is probable that more than 2,000 chaplains have already been taken by the army and navy with a good many more to come. When we face the fact that these must be taken from the comparatively small group

of 7,000 men, we recognize two facts, first, there is to be a decided disruption of our church leadership; and second, the provision of a supply of men to take their places is a very serious one.

Even before the war began, many of our denominations were facing an actual shortage of ministers. In reply to a questionnaire I sent out less than a year ago, requesting information about the supply of men for the ministry, a statement of existing shortage came from nearly all denominations. The only case where such a shortage was not indicated was in the denominations where the output from the Bible Schools was allowed to flow into the churches without much restraint.

Before we leave this phase of our thinking, it should be pointed out that undoubtedly the government will take cognizance of its share of the responsibility to protect the supply of men preparing for the ministry if it is going to maintain its present standards. We, in turn, must work with the government in every fashion to help prepare sufficient men on the present basis rather than lower it. I have before me a request, proffered on behalf of the chaplains' group in the army and navy, that we as The Association of Theological Schools consider what we can do to be of special help in preparing men who lack one year or less than that of completing their seminary courses, so that they may be able to move on toward full qualification for service in the chaplains corps. I trust that some consideration will be given to that request at this session.

General World Movements

A second area from which many problems are rising has to do with the change in the basic assumptions as to religious belief and lack of information about religious truth and history with which we have to do in this generation. The men coming to our seminaries today as prospective ministers do not have as extensive home training in the field of religion nor do they accept with the same unquestioning attitude many of the basic things which we once thought essential in ministers. A study of the statements of religious experience and beliefs presented by students coming from our universities shows how greatly they vary from what they once were. It is for us who must understand the mind of our time to weigh how much this is a tribute to their superior frankness and how much it represents a basic change in the assumption with which they begin their ministry.

In like manner, all who are familiarizing themselves with the attitude taken by the people in the churches to whom our students must minister should recognize the serious change which is taking place. The increasing proportion of people who have almost no familiarity with the Bible, to whom its characters are strangers, who would not recognize a quotation from it, who have little familiarity with the history of religion or the meaning of the church, and who have a very confused and shifting and frequently individualistic conception of God and other basic Christian doctrines, ideas of goodness, and the future life, is a phenomenon which cannot be ignored. Modern education with its stimulation of the questioning and skeptical attitude in youth toward ideas previously held has great values but also raises problems. In many ways it is stimulating in the extreme to students; but have we faced as fully as we should the preparation of men for this new situation? Is it not true that the average student going into a church faces two or three different congregations in one? People fifty years of age and over who had their adolescent experiences during the period prior to the first World War have a set of assumptions about life and God and America of one type; people from twenty five to forty five, who had their adolescence during the period of cynicism following the World War form quite a different group; and the college age group who had their adolescence in the depression have still a third set of assumptions. To adjust the preparation of the ministers who meet this situation so as to guide churches wisely for the next fifty years calls for planning based on broad research. Might not theological schools be the centers to which the churches might look for the kind of research into our contemporary life that would help themselves and help the minister understand the congregation to which he goes better than he does now; research which might also reflect itself in some of the preparation we give our men. Research is a large part of university life but where shall research that affects the future of the church itself be done?

Is it possible that there might be set up some larger projects of this nature on which students and departments of several schools could collaborate, at least much more than we now do?

As we look toward the future there are certain areas in which we should be making inquiry with the most far-sighted planning of which we are capable. Those who study the technique and strategy of the Roman Catholic Church will find that church recruiting large groups of splendid young men at this time for spe-

cific types of work, feeling that if these men have particular training they will be in readiness for the moment of opportunity when it comes. They are training men for work among rural people, negroes and areas abroad. Should we be thinking also along these lines? Have we begun to consider seriously and creatively the kind of situation we must meet as far as religion is concerned when the war goes in our favor, and Russia has the position of influence and dominance which it would seem natural for her to have? The attitude of antagonism toward her and those holding her doctrines is subsiding more or less because of our relation to them as allies. Does this mean that they will change in their attitudes toward religion? Is it possible that the values of the Communistic program can be disassociated from the anti-religious phase of its program, and thus get its social values without its anti-Christian drive, or is it conceivable that the infiltration of those holding communistic views into the various sections of the democratic world on the basis of military alliance may create very serious problems for religious leaders? Unquestionably we should face both options. It should be somebody's duty to try to prepare us for leadership toward a good answer rather than allow us to drift. Does it in any sense come back to the theological school?

Another possible field for serious thought is the rise of religion outside of the church. There are many who feel that the main current of deep genuine religion may not necessarily be flowing mainly through the churches but that much of it may be expressing itself in various movements in the population outside of the church. If this is so in any sense, should we be preparing men particularly to understand it, to serve it, and to relate themselves to it without criticism? In turn how does this affect the institution that we love and the ecumenical movement to which we look forward?

How far does psychology and case social work indicate a technique for recreating lives that is a bona fide field for the ministry and how far should the clinical element in instruction be related to our function of imparting knowledge to our students? What are the implications of this newer concept for purposes of curricula setup? We have carried on some experimentation in this area, can we and should we go much further than we have?

Just ahead of us lies such administrative problems as the relation of the Junior College movement to professional training. Is it coming or going? If coming, what does it mean for us? Should we go to meet it, or should we wait to have it dictate to us?

Shall we as an association of theological schools take an active part or no part in the whole matter of finance as it affects the private school in contrast to the increasing dominance of the tax-supported institutions?

What does the coming of radio and the possible invasion of television mean in the training of ministers for the future?

In view of the terrific impasse into which wrong racial attitudes have brought our civilization and the necessity for America to give a demonstration or lead in the proper solution of race relationships, are we acting as constructively and fearlessly in preparing our men to guide the church's thinking in this matter as we should for the sake of the church, the ministry, the nation or humanity at large? Are our campus attitudes forming public opinion or following it?

These are among the questions which come to one who as President of this Association begins to think of its possible service to the cause of Christianity in America in these creative days. Can and should we go further than we have toward collaborating in the kind of thinking the church needs?

REPORT OF THE EXECUTIVE COMMITTEE

Two meetings of the Executive Committee were held in New York City during the biennium: the first on December 14, 1940, and the second on December 19, 1941.

The Executive Committee recommends that the following institutions be received into membership in the Association:

Baptist Bible Institute, New Orleans, La.

Calvin Theological Seminary, Grand Rapids, Mich.

The Eastern Baptist Theological Seminary, Philadelphia, Pa.

Lutheran Theological Seminary, Columbia, S.C.

Northern Baptist Theological Seminary, Chicago, Illinois

Northwestern Lutheran Theological Seminary, Minneapolis, Minn.

The Central Baptist Theological Seminary, Kansas City, Kansas

The Cumberland Presbyterian Theological Seminary, McKenzie, Tenn.

Divinity School of The Protestant Episcopal Church in Philadelphia, Pa.

University of Southern California, School of Religion, Los Angeles, Calif.

The Executive Secretary was authorized to print a quantity of the revised "Statement Concerning Pre-Seminary Curriculum" and to make them available at cost for general distribution among the seminaries.

The Executive Committee called the attention of the member institutions to an action of the Association concerning the Council for Clinical Training of Theological Students which read in part as follows:

"With regard to the high value of clinical training your committee feels no slightest doubt. While work in a mental hospital may prove slightly disturbing temporarily to a few immature students, the evidence is beyond question that clinical experience has greatly profited an overwhelming majority of those who have taken it.

"We believe, moreover, that the Seminaries should voice very deep appreciation . . . especially to those who pioneered its development in the early years. They have initiated a work

which was really the responsibility of the Seminaries themselves, have guided it through the critical stages of experimentation, and have borne the major share of expense throughout."

The Executive Committee has followed the activities of the Council and heartily approves the work it has done. The Committee calls the special attention of the member schools of the Association to the present crisis in the financial condition of the Council and endorses its appeal to the individual theological schools for such financial support to the Council as they may find it possible to give.

A Committee consisting of Dean Van Dusen and Secretary Roberts was appointed to cooperate with the Committee of the American Theological Society on Refugee Scholars.

The matter of instituting a uniform system of financial reports among the seminaries was referred to Treasurer Wentz and Secretary Roberts.

The Committee reports that a paper setting forth a system of accounting which is an adaptation of "Financial Reports of Colleges and Universities," a book prepared by a committee of the Association of American Colleges, has been adopted by all the seminaries of the Presbyterian Church, U.S.A., and the committee recommends that a copy of this system of accounting be sent to the presidents of all the member institutions for study and report.

With reference to a proposed monograph presenting the claims of the Christian ministry, the Committee is happy to report that work is being done on this and the results are being awaited with interest.

The holding of five Regional Conferences in 1941 was approved and the Executive Secretary was asked to request the Secretary of each Regional Conference to distribute in the future to all the other regional secretaries one copy of the Minutes of his Conference.

It was decided to accept the invitation of the American Council on Education to become a member of the Council and to send three representatives to its annual meeting.

Your Chairman was instructed to appoint a special committee to consider the problem of having the Association undertake to prepare a list of special collections of religious literature among the seminaries and to explore the idea of book collections on a regional or national basis.

A communication was received from the Secretary of the Inter-Seminary Movement relative to closer cooperation between this Movement and the Association. Your Committee expressed its willingness to cooperate and nominated two of its members to the Advisory Council of the Movement.

A communication was received from the Mid-western Regional Conference concerning the appointment by this Association of a recruiting agent for ministerial candidates at State educational institutions. It was voted that the Executive Committee believes that such action should be undertaken on a regional scale rather than a national scale, that we therefore inform the secretary of the Mid-Western Regional Conference that we should look with interest upon their initiation of such an action in their own region and that we should be glad to learn at this meeting the result of their action along this line.

The Executive Committee instructed its Special Committee, consisting of President Beaven, Executive Chairman Weigle, and Secretary Roberts to constitute a continuing committee for purposes of liaison with the Selective Service System in Washington and to be in charge of all matters pertaining to theological students in relation to the present crisis.

At its recent annual meeting in New York the Executive Committee of the Association prepared the following statement relative to the present emergency :

1. The Selective Service Act recognizes the national need for the ministry of religion and for its maintenance by an adequate supply of trained men; it implies the corresponding duty, on the part of the institutions that prepare men for the ministry, to exercise the utmost care in the selection of students and to make effective provision for their education, without waste of time, money, or energy.
2. The Executive Committee of the American Association of Theological Schools has appointed the President of the Association, the Chairman of the Executive Committee, the Executive Secretary, to be a committee on Selective Service and the Ministry, whose duties shall be to make such studies as may be required, and to confer with the officers of the Selective Service System, in the interest of meeting the national need for the maintenance of the ministry of religion.
3. The report of this Committee will be presented at the biennial meeting of the American Association of Theological Schools,

to be held in Rochester, New York, June 11-12, 1942; and a major portion of the time-schedule of that meeting will be assigned to this report and its discussion.

4. The Executive Committee has been informed that some of the institutions which are members of the American Association of Theological Schools plan to give to their students opportunity for acceleration of training, by providing an extra term in the summer of 1942. We recommend that such plans be considered and developed cooperatively, wherever that is feasible, and that care be taken not to lower existing standards of work.

Since the above statement was formulated, some of the theological schools which were known to be contemplating the establishment of an extra term in the summer of 1942 have decided against such a plan. It was felt that the practical experience in religious work which comes to the students during the summer months is invaluable and that an accelerated program, as far as theological schools are concerned, would prevent students from securing this experience.

In view of the fact that students will be graduating from colleges and universities at odd times throughout the coming year, it is suggested that seminaries adjust their curriculum in such a way as to enable college graduates to enter at the beginning of the second semester as well as at the first.

The Executive Committee nominated Dr. Gould Wickey, General Secretary, Council of Church Boards of Education, Washington, D.C., for the office of Executive Secretary during the next biennium.

Respectfully submitted,
LUTHER A. WEIGLE, *Chairman*

REPORT OF THE COMMITTEE ON BUSINESS AND FINDINGS

The Committee wishes to express deep appreciation to the Colgate-Rochester Divinity School for the wonderful hospitality which it has extended to the Association on this occasion. We feel greatly privileged to have had these two days in this place of beauty and convenience. We extend our hearty thanks to the President and to those associated with him.

We express to Dean E. H. Roberts our hearty thanks for the very effective service which he has rendered to the Association for the past four years as its Executive Secretary. He has given himself to this work with devotion and intelligence, and he has proved himself to be a worthy successor to Dean Sherrill. To him and to Dean Sherrill this Association owes much for the establishment upon a permanent basis of its system of accreditation. We instruct the Chairman of the Executive Committee to communicate to Dean Roberts and to President Mackay of Princeton Theological Seminary our deep appreciation of his work.

REPORT OF THE EXECUTIVE SECRETARY

EDWARD H. ROBERTS

DEAN OF STUDENTS, PRINCETON THEOLOGICAL SEMINARY,
PRINCETON, N.J.

The biennium period just closing has been one of stress and strain for the theological schools. For the Canadian institutions it has meant carrying on with depleted ranks through two years of a most terrible war. In the schools of the United States the tension for the first year and a half was due to the uncertainty of mind prevailing among many toward the world conflict and the division of opinion as to what was the duty of our country and of the church in such a time. Now during the last six months we have been actively engaged in global warfare. Of necessity theological education has been deeply affected.

War Activities

Without any suggestion or pressure whatsoever from the American Association of Theological Schools, Congress saw fit to

provide exemption for anyone who is "a regular or duly ordained minister of religion or who is a student preparing for the ministry in a theological or divinity school which has been recognized as such (that is, as a theological or divinity school) for more than one year prior to the date of enactment of the Selective Training and Service Act."

Thus Congress recognized the need of providing continuous and adequate spiritual leadership in the stress of wartime. It laid, therefore, a tremendous responsibility upon the seminaries of the land. As far as the admitting of students was concerned we were and are confronted with two difficult tasks. One is to see to it that the bona fide pre-theological students in the colleges be deferred so that there can be a steady stream of men entering the seminaries for training to serve the churches and the men in the armed forces. The other is to bar from our institutions those who may be seeking a haven of refuge until the storm blows over. Most certainly it would be better to close the seminaries "for the duration" than to admit weak men of this type.

During the first six months of the war the most pressing problem has not been the exodus of theological students to war service (there has been some of this), but rather the deferment of pre-seminary students in colleges and universities so that they can enter the divinity school. Later in this conference the Chairman of the Committee on Selective Service and the Ministry will analyze this problem. Our purpose here is merely to indicate the relation of the office of the Executive Secretary to it. As a member of the above committee he has had, with the two other members, an interview with General Hershey. He has had two extended conferences in Washington with Lieutenant Commander Patrick H. Winston, who is our guest speaker at this biennial meeting. He also attended the National Conference of College and University Presidents on Higher Education and the War held in Baltimore, January 3-4, 1942, under the sponsorship of the Committee on Military Affairs of the National Committee on Education and Defense and the United States Office of Education. This conference was interested especially in the deferment of pre-professional students preparing for professions essential to the winning of the war. On two subsequent occasions the Executive Secretary met with the Sub-Committee on Military Affairs of the National Committee on Education and Defense where there were representatives of Selective Service

and professional organizations. In these conferences the purpose was to discuss student deferment and related matters.

Since the outbreak of the war there has been an increasing volume of letters from colleges, seminaries and students indicating that pre-theological students are in many cases not being given deferment by local draft boards. It is hoped that at this conference something may be done that will help to clarify the whole matter.

In the meantime the seminaries must realize that they are in this war. Our students must be toughened physically. The seminaries cannot be one whit behind the colleges and universities of the country which have inaugurated extensive physical education programs to make men fit. The intellectual standards must be made even more rigid. In reclassifying students who have spent one year in a theological seminary, local draft boards are now writing the divinity school, asking not only "Is this man still a student with you?," but also "What is his general average?" It is incumbent upon us to tell delinquent students bluntly, "Either get to work or get into the army."

As a privileged class at this time, theological seminaries and students are choice targets for criticism. Our consciences must be very sensitive in regard to rationing cards for gas and tires. We must ruthlessly prune every needless expenditure and scrutinize most carefully any new projects which will call for an outlay of funds. As one woman who is keenly alive to the war situation put it, "Everything you buy that you do not actually need has blood on it."

Naturally, too, we are looking for avenues of service. In addition to contributing chaplains, can more use be made of the faculties of theological schools during the summer which would contribute to the total effort for victory which we are all making? What of the problem of enemy aliens in our midst? Could a co-operative effort be made by the seminaries to send books of a theological nature to the post libraries of the Army and Navy? Requests of this kind have come from chaplains, as they find many young men in the armed services who are contemplating the ministry as a life work. Indeed, do we not find here one of our great recruiting grounds for future ministers in the church?

Normal Activities

In spite of the war, we must carry on as far as that is possible with the normal activities of the Association. During the last bien-

nium the Committee on Theological Degrees has been especially active, so that a full session has been set aside on the program of this meeting for an extended discussion of the proposals which are to be made. Reports will be presented by the Committee on Clinical Training, the Committee on Supervision of Field Work, the Committee on Extension Theological Education, the Committee on Scholarship Aid and Student Subsidies and the Committee on Recruiting. The Committee on the Education of the Rural Ministry has been at work throughout the biennium but preferred to continue its study and to make a formal report at a later meeting.

Regional Conferences

The holding of regional conferences every other year is, we are convinced, of inestimable value to the cause of theological education. In 1941 five such conferences were held and with the exception of the one at Fort Worth, Texas, which was attended by Dean Weigle, the Executive Secretary was privileged to be present at all of the meetings.

The Pacific Regional Conference was held in Berkeley, California, on January 23-24, 1941, as the guest of the Church Divinity School. It met in conjunction with the Pacific Coast Meetings of "Learned Societies." Consideration was given to The Aims of Theological Education, The Value of a Seminary to the Community, A Four-year Course of Study, The Functional Aspects of Theological Training, and Standards of Instruction. The last paper explored a subject which is given little attention by educational institutions, namely, the "load" which faculty members place upon students. It was most illuminating to learn of the requirements which are made of students in the various seminaries of the country. This paper was given wide circulation in the Pacific area. It is suggested that mimeographed copies of interesting papers presented at the regional conferences in the future be given national circulation.

The Southwestern Regional Conference met in Fort Worth, Texas, on January 27, 1941, as the guest of the Brite College of the Bible. There was a splendid representative group to meet Dean Weigle who was pleased that he could attend the meeting in conjunction with his visit to Texas Christian University to deliver a course of lectures. Many of the theological problems peculiar to the southwestern area were discussed.

The Southeastern Regional Conference met at Lexington, Kentucky, on March 27, 1941, as the guest of The College of the Bible. Extended discussions were held on the following subjects: Recruiting, Reaching the Unchurched Masses, Principles and Methods of Teaching, The Seminaries Training in a World at War, and How Far shall the Seminaries go in Offering Specialized Training? The last paper mentioned was found exceedingly helpful and printed copies of it were distributed to all the seminaries of the country at the expense of the Association.

The Mid-western Regional Conference was held in Chicago on April 18-19, 1941, as the guest of the Chicago Theological Seminary and the Divinity School of the University of Chicago. After two splendid papers on "The Agricultural College and Pre-Theological Training" and "Education for the Rural Church Ministry," there followed an illuminating discussion as to what various seminaries are doing in preparing men for the rural church ministry.

A most unusual report was presented on "Recruiting Theological Students in State Universities." A summary of this paper will be given at this meeting in connection with the report of the Committee on Recruiting. Other interesting papers were presented on "Scholarship Aid to Theological Students," "The Function of the Pastor as Religious Counsellor" and "The Preparation of the Pastor for Counselling."

The Northeastern Regional Conference was held at Newton Centre, Massachusetts, June 6, 1941, as the guest of Andover Newton Theological School. Consideration was given to "The Religious Situation—the European Scene, the American Scene," "The Contribution of Theological Seminaries in the Present Emergency" and "The Relation of Theological Students to the Selective Service Act." Much help was given on the last question by Major Edward S. Shattuck of the Selective Service System. The guests at the conference were disappointed that Dr. Adolph Keller was prevented from attending by passport difficulties in Canada, but Dr. Basil Matthews graciously consented to substitute for Dr. Keller. His contribution was greatly appreciated.

Accrediting

The Accrediting Commission will present its report to the Association at the time indicated on the program of this meeting.

The Future

Perhaps the outstanding contribution that the seminaries can make in such a time as this is to help clarify the thinking of people in regard to war and in regard to peace. A certain pastor reports that a soldier asked him, "Domini, what do you think Jesus would do if he were drafted?" The answer he made was "Jesus would be right in this." "What," said the soldier, "My Christ firing a machine gun, my Christ bombing cities? Not my Christ." "I mean," continued the minister, "that he would be in there ministering to the lonely, the wounded, the dying." This seemed to satisfy the soldier, but it did not answer the question. Moreover it implied that the minister was following the Nazarene but the soldier in uniform was not. The question of this army man raises a host of theological questions and the seminaries must answer them.

There is need, too, of much clear thinking in regard to the questions connected with the future peace, and our students will expect us to have some suggestions.

In the midst of all the recruiting for the armies of the world we must give a considerable amount of time to the question of recruiting for the ministry. In my judgment there is no more important problem confronting the church. This implies that we must deal with the problem of the ministerial student and his relation to the Selective Service Act in such a way that honor may be done him, his country, his church, and his God.

In conclusion, I wish to express my deep appreciation to all those who have cooperated so heartily in the work of the last four years. It has been a period of great privilege for me and I know that the new Executive Secretary, whose name will be announced later, will find this to be true. May he and the work be greatly blessed of God.

REPORT OF THE TREASURER

June 1, 1940 to May 31, 1942

Debit

Balance on hand, May 31, 1940	\$2,982.06
Annual dues for 1940 (7)	130.00
Annual dues for 1941 (84)	1,851.28
Annual dues for 1942 (81)	1,820.00
Inspection fee (1)	25.00
Liquidating Trustees Lancaster Trust Co.	7.79
Sale of Bulletins	5.00
	\$6,821.13

Credit

Printing and Paper	\$ 786.91
Exchange of Canada Checks	16.10
Expenses of Executive Secretary	839.00
Expenses of Treasurer	15.90
Meetings Executive Committee and Accrediting Com- mission	690.77
Expenses of Regional Conferences	408.76
Dues American Council of Education	200.00
Expenses of Special Committees	32.03
Balance on Hand, May 31, 1942	3,831.66
	\$6,821.13

We have examined the accounts, checks and vouchers of Abdel Ross Wentz, Treasurer of the American Association of Theological Schools, and find the same correct, with a balance of Three Thousand Eight Hundred and Thirty-one Dollars and sixty-six cents to his credit in the Gettysburg National Bank of Gettysburg, Pennsylvania, June 1, 1942.

I. C. BUCHER

JOHN W. HEWITT

Auditors

REPORT OF THE COMMISSION ON ACCREDITING

In the biennium just closing the Commission on Accrediting held but one meeting. That was on December 19, 1941, in New York City. The fact that an annual meeting is no longer necessary indicates that the work of the Accrediting Commission is gradually diminishing in volume.

The personnel of the Commission from June 1940 to June 1942 has been as follows:

President Albert W. Beaven, Colgate-Rochester Divinity School, Rochester, N.Y., member ex officio as President of the Association

Dean Thomas W. Graham, Oberlin Graduate School of Theology, Oberlin, Ohio, ex officio as Vice-President of the Association

President Abdel Ross Wentz, Lutheran Theological Seminary, Gettysburg, Pa., member ex officio as Treasurer of the Association

Dean John Keith Benton, Vanderbilt University, School of Religion, Nashville, Tenn., term expiring in 1946

Dean Lewis J. Sherrill, Louisville Presbyterian Seminary, Louisville, Ky., term expiring in 1946

President Arthur C. McGiffert, Jr., Pacific School of Religion, Berkeley, Calif., term expiring in 1944

Principal Richard Davidson, Emmanuel College, Toronto, Ontario, term expiring in 1944

Dean Luther A. Weigle, Yale University Divinity School, New Haven, Conn., term expiring in 1942

Professor Edward H. Roberts, Princeton Theological Seminary, Princeton, N.J., member and chairman ex officio as Executive Secretary of the Association

In view of the fact that the various bulletins of the Association which contain a list of the Standards of Accrediting are practically exhausted, these standards are being appended to this report and will be published in the next bulletin of the Association.

Since June 1940 eleven applications for accreditation have been received by the Commission, two of these applying for the second time. One of the eleven has been accredited and one has been refused. On five of the schools action has been postponed, and four applications are still pending.

To the fifty-seven schools already accredited there should be added, therefore, the Brite College of the Bible, Texas Christian University, Fort Worth, Texas. This school was accredited with Notation 9, inadequate library and library support. (The complete list of Accredited Theological Schools and the list of notations are appended.)

The annual reports from the accredited institutions have shown some interesting trends. Each year since 1936-37 there has been a gradual growth of from one hundred to one hundred and fifty in the total number of students in the accredited seminaries. Returns, however, have not been received for the year 1941-42. Annual reports and catalogues for the year will go to the new Executive Secretary. All studies and predictions of enrollment trends are now in the discard. No one knows just what to predict in view of the present emergency.

It is gratifying to find from a study of the annual reports that practically all of the accredited schools have reported some type of advance in the raising of standards. Notations which had been attached to the names of ten institutions were removed.

A new notation, number 26, was given one institution and reads as follows: "The Th.D. degree is conferred by this school for a four-year program beyond the college degree."

It was decided that Notation 17, reading, "This school which is not an integral part of a university confers the M.A. degree," should be no longer a notation, but simply a deviation from the general practice of theological schools.

It was also decided that Notation 24, reading, "This school which is affiliated with a University, confers an M.A. degree," should no longer be a notation, but a deviation.

In view of the fact that a great deal of misunderstanding has arisen because of the footnotes employed in the educational publications of the government when listing accredited theological schools, the Commission has instructed the United States Commissioner on Education to omit in the future all footnotes in the publication of our list of accredited institutions.

On October 4th and 5th, 1940, the American Council on Education invited to Washington representatives of all the leading accrediting agencies in the country. The purpose of the meeting was to have these accrediting agencies examine themselves. The process seemed to prove very wholesome. One result of the conference was the preparation of a Master Schedule. If such a

"Master Schedule" was adopted by all the accredited schools of the country, it would mean that an institution would fill out only one set of schedules, as this "Master Schedule" would be sent to a central agency where any reputable organization desiring legitimate information regarding an institution could secure it. This would obviate much duplication of effort in answering questionnaires. The prepared "Master Schedule" is now in the hands of the members of the Accrediting Commission for examination.

In time of war and of accelerated college and university programs, there is great need of seeing to it that there shall be no lowering of standards. I quote from a recent letter of a dean in a theological seminary:

"Questions are coming to our office about the possibility of relaxing our admission requirements in war time. One man writes that his college will accept a few hours of credit earned here and give him his college degree, thus enabling him to come to the Seminary in September. This involves two problems. First, it means admitting a man without a college degree. Second, it raises the question whether credits transferred from the Seminary to the college should be counted for graduation from the Seminary. I am not saying that these things should be done. What I am saying is that at least two such requests have come to us and that one of these men says that positively a sister Seminary, and an accredited one, will admit him without his college degree."

Gentlemen, "these things ought not to be."

Again, the General Commission on Army and Navy Chaplains has indicated that it has in its files a very large number of applications from men who desire to be chaplains but who fall moderately short of the B.D. or its academic equivalent. The question has been raised by the Commission as to whether it would be possible for The American Association of Theological Schools to do something for these men—perhaps make it possible for them to study at some seminary without tuition charge and at very moderate cost, so that they could complete some broad courses which they may be lacking. This suggestion has in it some merit, but great care must be exercised here, for the slow work of building up standards over a period of years may be undone in a very short time.

In this connection, it is interesting to note that the government officials charged with the selection of chaplains is making use of the Accredited List of Seminaries of the Association, just as they are using the American Medical Association accredited list when

commissioning doctors as officers. Doctors who are not graduates of accredited schools are not commissioned as officers. Students of such schools are deferred, of course, but they are not made officers after graduation.

Just here emerges one of the most difficult problems with which the Selective Service System has to deal, namely, what criteria shall one employ in determining whether or not an institution is a theological seminary? Many ministerial candidates pass from high school to a Bible School where men are trained for the ministry. Shall they then be exempt from military service? The man in Washington who is continually wrestling with this difficult question is Commander Winston, who is our guest at this Conference. We shall look forward with eagerness to his address.

It is interesting to note that The Pacific Regional Conference of the American Association of Theological Schools, in session in Berkeley, California, January 24, 1941, took the following action: "That we recommend to the Committee on Accreditation that a study be made of the minimum faculty requirements when two schools are affiliated, amalgamated or federated."

The minutes of the meeting of the Pacific Regional Conference show that this action followed a discussion of accreditation as it applies to schools whose faculties or libraries do not meet the minimum standards required by the Commission on Accrediting. Special mention was made of the practice of cooperation and affiliation, by which two schools pool their resources while retaining independence of administration. It was pointed out that where two or more such schools, pooling their resources, work together in the formulation of curriculum and the training of students, the result is that a standard of education prevails which is not truly below the minimum required by the Commission on Accreditation. It was claimed that the failure to qualify is a technical failure rather than an actual one.

In view of this report, it was decided that "the Commission on Accrediting will make the study asked for by the action of the Pacific Regional Conference, concerning the minimum faculty requirements when two schools are affiliated, amalgamated or federated, and will include a study of the terms of affiliation in such cases."

Respectfully submitted,

THE COMMISSION ON ACCREDITING
EDWARD H. ROBERTS, *Chairman*

STANDARDS FOR ACCREDITING

Reprinted from Bulletin 12 of the Association

"The American Association of Theological Schools is an association of institutions devoted to education for the Christian ministry. Its interest in having a list of accredited institutions grows out of its interest in the best possible preparation of men for a successful ministry. It regards as the chief ground for the inclusion of an institution in the list, evidence that the institution is effective in preparing students for a successful ministry. It believes that this evidence is most plainly to be found in the extent to which graduates of these institutions do in actual practice render a successful ministry. Such evidence in itself alone is, in the first place, difficult to secure, and in the second place difficult to interpret satisfactorily. The Association believes, however, that certain factors in the life and work of particular institutions are with entire propriety to be regarded as making for or against the effectiveness of that institution in preparing its students for a successful ministry. It is these factors which are held under view in the plan for listing accredited institutions which follows.

"It is recognized that weakness in some of these factors may be compensated for by unusual strength in others. The Association does not treat its standards as definite rules and specifications to be applied in an exact and mechanical fashion. It does not suppose that the status of an institution can be satisfactorily determined by finding that it has met these standards one by one until all have been met. There is no desire to enforce these standards in arbitrary fashion; they are to be administered by the Commission on Accrediting Institutions by way of stimulus and encouragement.

"Your Committee recommends:

"I. That the Association instruct the Executive Committee to appoint a Commission on Accrediting Theological Seminaries and Theological Colleges.*

"II. That the Commission on Accrediting shall consist of the elected officers of the Association and six other persons appointed by the Executive Committee. The six appointed Commissioners shall serve for a term of six years, except that of the first Commissioners appointed, two shall serve for a term of two years, and two for a term of four years. The Commissioners shall not be eligible to succeed themselves. [The Constitution has a different wording: "The appointed Commissioners shall not be eligible to succeed themselves."]

"III. That, subject to the standards approved by the Association, the Commission shall have full and final authority to institute and maintain a

* Institutions devoted to theological education go under many different names. In the United States, "Theological Seminary" is frequently used, as are the terms "Divinity School" and "School of Religion." In Canada the common term is "Theological College," ordinarily designating a graduate school standing in some affiliate relation with a University. In order to include the usage both in the United States and in Canada, the standards speak of "an accredited Theological Seminary or College." In the Commission the tendency is to use the term "theological school" as inclusive of all these.

list of Accredited Theological Seminaries and Theological Colleges. The Commission shall report from time to time to the Association and shall publish its list of accredited institutions in the Bulletins of the Association.

"IV. That the Commission in making and revising its list of accredited institutions shall be guided by the following standards:

"1. *Standards of Admission.* An accredited Theological Seminary or College should require for admission to candidacy for its degrees the degree of A.B. from a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree.

"2. *Length of Course and Standards for Graduation.* An accredited Theological Seminary or College should offer a course leading to the degree of B.D. or its equivalent. This should be regarded as a professional degree the standards of which in intellectual attainment are those usually required in any other field of graduate professional study. Normally it will require three years of two semesters each, or their equivalent, beyond the A.B. degree, or its equivalent, to complete this course.

"It is undesirable for a seminary that is not an integral part of a university to grant the Ph.D. or the A.M. degree, but it is legitimate for a seminary affiliated with a university to offer a program leading to the Ph.D. or the A.M. degree in cooperation with a university, the degree to be given by the university. No work done towards the first college degree should be used towards a seminary degree.

"3. *Fields of Study and Balance of Curriculum.* An accredited Theological Seminary or College should have a curriculum predicated upon a broad and sound basis in the arts and sciences and should include adequate instruction in the following four areas: Biblical, Historical, Theological, and Practical. The last should include homiletics, religious education, pastoral theology, liturgics, church administration, and the application of Christianity to modern social conditions.

"4. *Faculty.* An accredited Theological Seminary or College should provide adequate instruction in the four fields of study indicated above and should include at least four full-time professors whose instruction shall be distributed over the four areas. In addition to the necessary moral and religious qualifications, competence as a scholar and a teacher (rather than the possession of degrees) should in all cases be considered the essential characteristics of an acceptable member of a faculty. Such professors together with the administrative officer or officers shall constitute a faculty with effective control over its curriculum and the granting of degrees. A weekly teaching load of more than twelve hours per instructor shall be considered as endangering educational efficiency.

"5. *Library.* An accredited Theological Seminary or College should have a library which is live, adequate, well distributed and professionally administered, with collections bearing especially upon the subjects taught and with a definite annual appropriation for the purchase of new books and the appropriate contemporary periodicals.

"6. *Equipment.* An accredited Theological Seminary or College should have such equipment in lands, buildings and libraries as shall provide adequate facilities for the carrying out of the program of the institutions.

"7. *Finances.* An accredited Theological Seminary or College should have sufficient income from endowment or reliable general gifts or fees to support fully the program which the institution offers, including an adequate support for its staff, its library, and the maintenance of its equipment.

"8. *General Tone.* In accrediting a Theological Seminary or College regard should be had for the quality of its instruction, the standing of its professors, the character of its administration, the efficiency of its offices of record and its proved ability to prepare students for efficient professional service or further scholarly pursuits.

"9. *Inspection.* A Theological Seminary or College desiring accreditation shall upon request be inspected and reported by an agent of the Accrediting Commission of this Association. Only institutions thus inspected and approved by the Commission shall be accredited. The Accrediting Commission shall review periodically the list of accredited institutions and make recommendations for the revision of the list."

ACCREDITED THEOLOGICAL SCHOOLS

*As reported to the American Association of Theological Schools
Rochester, N. Y., June 11, 12, 1942*

Andover Newton Theological School, Newton Centre, Mass.

Augustana Theological Seminary, Rock Island, Ill.

Austin Theological Seminary, Austin, Texas

Notations 7, 10

Berkeley Baptist Divinity School, Berkeley, Calif.

Notation 1

Bethany Biblical Seminary, Chicago, Ill.

Notation 7

Bonebrake Theological Seminary, Dayton, Ohio

Notation 10

Boston University School of Theology, Boston, Mass.

Brite College of the Bible, Fort Worth, Texas

Notation 9

Candler School of Theology, Emory University, Emory University,
Ga.

Notations 2, 4

Chicago Theological Seminary, Chicago, Ill.

Colgate-Rochester Divinity School, Rochester, N.Y.

College of the Bible, Lexington, Ky.

Notation 1

Columbia Theological Seminary, Decatur, Ga.

Notation 1

Crozer Theological Seminary, Chester, Pa.

Notation 1

Divinity School of Duke University, Durham, N.C.
 Drew Theological Seminary, Madison, N.J.
 Eden Theological Seminary, Webster Groves, Mo.
 Emmanuel College in Victoria University, Toronto, Ont.
 Episcopal Theological School, Cambridge, Mass.
 Evangelical School of Theology, Reading, Pa.
 Notations 2, 9
 Evangelical Theological Seminary, Naperville, Ill.
 Notations 2, 4, 7
 Gammon Theological Seminary, Atlanta, Ga.
 Notations 3, 12
 Garrett Biblical Institute, Evanston, Ill.
 General Theological Seminary, New York, N.Y.
 Hama Divinity School, Springfield, Ohio
 Notations 9, 10
 Hartford Theological Seminary, Hartford, Conn.
 Notations 1, 18
 Harvard Divinity School, Cambridge, Mass.
 Howard University School of Religion, Washington, D.C.
 Iliff School of Theology, Denver, Colo.
 Notations 15, 16
 Louisville Presbyterian Seminary, Louisville, Ky.
 Lutheran Theological Seminary, Gettysburg, Pa.
 Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.
 Meadville Theological Seminary, Chicago, Ill.
 Notation 25
 New Brunswick Theological Seminary, New Brunswick, N.J.
 Oberlin Graduate School of Theology, Oberlin, Ohio
 Pacific School of Religion, Berkeley, Calif.
 Notation 26
 Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.
 Notation 8
 Presbyterian Theological College, Montreal, Que.
 Notations 2, 9, 10, 21
 Presbyterian Theological Seminary, Chicago, Ill.
 Princeton Theological Seminary, Princeton, N.J.
 Queen's Theological College, Kingston, Ont.
 Notations 9, 23
 San Francisco Theological Seminary, San Anselmo, Calif.
 Seabury-Western Theological Seminary, Evanston, Ill.

- Southern Baptist Theological Seminary, Louisville, Ky.
Notations 1, 13, 15
- Southern Methodist University School of Theology, Dallas, Texas
Notation 2
- Temple University School of Theology, Philadelphia, Pa.
Notation 1
- Theological Seminary of the Reformed Church in the U.S., Lancaster, Pa.
- Trinity College, Toronto, Ont.
Notations 2, 20
- Union Theological Seminary, New York, N.Y.
Notation 4
- Union Theological Seminary, Richmond, Va.
- University of Chicago Divinity School, Chicago, Ill.
Notation 19
- Vanderbilt University School of Religion, Nashville, Tenn.
- Virginia Theological Seminary, Alexandria, Va.
Notation 8
- Western Theological Seminary, Holland, Mich.
Notation 9
- Western Theological Seminary, Pittsburgh, Pa.
Notation 1
- Westminster Theological Seminary, Westminster, Md.
Notation 9
- Yale University Divinity School, New Haven, Conn.

NOTATIONS

1. In schools bearing this numeral, 10 to 24 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

2. In schools bearing this numeral, 25 to 49 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

3. In schools bearing this numeral, 50 to 74 per cent of the enrolment in the last two years reported upon, consisted of persons without college graduation, not candidates for theological degrees, but taught in the same courses with degree candidates.

4. This school retains provision for a "combination course," by which a few candidates for the B.D. (or its equivalent) are graduated after a six-year program in college and seminary.

5. This school retains a provision whereby a limited amount of work done toward a first college degree is also admitted as credit toward the first theological degree.

6. This school retains a provision whereby a few courses may be given credit toward a theological degree, and also transferred back to college to complete college-degree requirements.

7. Inadequate library.

8. Inadequate support of library.

9. Inadequate library and library support.

10. Library management and equipment inadequate.

11. A "Diploma School of Theology" for men and women who are not college graduates, is also manned by the same faculty.

12. Non-college graduates, candidates for the B.R.E., are also taught by the same faculty.

13. This school offers one theological degree for which a first college degree is not prerequisite.

14. A first college degree is not uniformly required as a prerequisite for the theological degrees of this school.

15. The Th.M. degree of this school is equivalent in entrance requirements and length of residence to the standard B.D.

16. The Th.D. degree is conferred by this school for a one-year program beyond the first theological degree.

18. This school, which is not an integral part of a university, confers a Ph.D. degree.

19. The greater number of students of this school are graduated with the M.A. or the Ph.D. degree, rather than the B.D. degree.

20. This school is accredited for the B.D. and the D.D., but not for the L.Th.

21. This school has an academic year of only 24 weeks.

23. This school retains provision for a combination course by which a few candidates for the Testamur are graduated after a six-year program in an arts college and a theological college.

25. A small percentage of students enrolled in this school take courses only in the divisions of a university, as candidates for the degree of A.B. at the university, but take no courses at this school until the award of that degree.

26. The Th.D. degree is conferred by this school for a four year program beyond the college degree.

REPORT OF THE COMMITTEE ON CLINICAL TRAINING

HENRY P. VAN DUSEN

PROFESSOR, UNION THEOLOGICAL SEMINARY, NEW YORK, N.Y.

History

The work of this committee originated in the report of a special committee on Supervised Training under the chairmanship of President A. W. Beaven, submitted to the Association at its Tenth Biennial meeting at Crozer Theological Seminary, July, 1936. In accepting this report the Association resolved "that the Executive Committee be directed to appoint a committee of five to counsel with organizations and seminaries offering clinical experience to theological students regarding the development of their work, and possible steps toward their closer coordination."

A standing committee on Supervision of Training was appointed with President Beaven continuing as its chairman. Two years later the committee was reconstituted. After the twelfth Biennial meeting of the Association at Lexington in 1940, the task originally assigned to the Committee on Supervision of Training was divided. President Palmer was appointed chairman of a Committee on Supervised Field Work, and the present Committee on Clinical Training was constituted.

It has not been feasible for the committee to meet. Therefore its work has been carried forward through correspondence. The members of the committee have held themselves ready "to counsel with organizations and seminaries offering clinical experience to theological students."

There are two main types of clinical training in which seminary students are now participating. The first consists of training offered in conjunction with the regular curricular program of the seminaries, as at the Chicago Theological Seminary, a number of New England seminaries, and other schools. The second type consists of training offered in General and Mental Hospitals and other institutions during the summer holidays, as under the Council for Clinical Training of Theological Students.

Clinical Training in the New England Seminaries

The first type, especially as it obtains in the New England seminaries which are represented in the theological schools committee, is thus described by a member of our committee, Professor A. P. Guiles of Andover Newton Theological Seminary:

In the fall of 1937 a project in clinical training ended which had been carried on in Boston and vicinity for students of New England Theological Schools. This project had been financed by the Earhart Foundation and had been administered for five three-month summer periods through Andover Newton Theological School.

Dr. Richard C. Cabot at that time called together representatives of Andover Newton, Episcopal Theological School, and Harvard Divinity School, for the purpose of providing for the continuation of this teaching and training, according to general policies and a certain method which had been worked out under his guidance.

The result of this meeting was the forming of the Theological Schools Committee on Clinical Training in Boston. Teaching and training facilities under the sponsorship of this Committee have since then been available to selected students or graduates of any theological school. But the students of these Associated Theological Schools have been encouraged to take this training during the semesters of the academic year. The ten-week clinical training period sponsored by the Committee during the summer has been designed more especially for pastors serving the churches.

Shortly before his death Dr. Cabot approved of the establishment of a Richard C. Cabot Club which would be made up of teachers, pastors, and theological students interested in acquiring further clinical training according to his teachings and guidance. It was understood that this group, or these groups, would meet from time to time, for the purpose of presenting clinical studies in religion with opportunity provided for discussion. These Clubs have been established in Boston and at Hartford with the approval of the Theological Schools Committee on Clinical Training in Boston.

Guiding Principles and Method

(1) General hospitals and chronic hospitals for physical disorders have been found to provide the best clinical teaching and training opportunities for students going into the pastoral ministry.

(2) This teaching and training should be done in the wards of nearby hospitals which have welcomed a responsible relationship with these theological schools.

(3) Clinical teaching and training should be made available to theological school students during the semesters of the academic year.

(4) These hospital training centers should be kept open and available during the summer to selected pastors in the parishes.

The method which has been worked out includes these requirements:

(1) The students shall be placed in a relationship with a person or with persons where life's troubles have developed to the point of immediate spiritual need.

(2) The students' ministration to these needs shall be under the direct control and supervision of a clinical teacher in religion on the faculty of a seminary of accredited standing.

(3) Students immediately after visits with patients shall record word for word conversations, along with careful observations of life processes taking place in a situation.

(4) Summaries shall be written by the students at intervals which gather up understandings and insights which have developed in the course of the visits.

(5) Frequent seminars shall be held permitting the teacher and students to study the action of religion in the midst of life's exigencies and needs.

Theological seminaries which through the efforts of the Theological Schools Committee in Boston have instituted clinical teaching and training, including affiliation with a nearby hospital, are the following: Andover Newton Theological School, Bangor Theological Seminary, Bonebrake Theological Seminary, Episcopal Theological Seminary, Harvard Divinity School, Hartford Theological Seminary, School of Religion, University of Southern California.

Preparations for the institution of this clinical teaching and training according to the above policies and methods are under way at the Boston University School of Theology, and at the Southern Methodist University School of Theology.

The Council for Clinical Training of Theological Students

Clinical training in its present phase dates from the summer of 1925, when three theological students were accepted at the Wor-

chester State Hospital as ward-orderlies. The early developments were largely due to the vision and undiscouraged efforts of the Rev. Anton T. Boisen, Dr. Helen Flanders Dunbar, and Dr. Richard C. Cabot. Five years later, in January, 1930, the Council for Clinical Training of Theological Students was incorporated, with Dr. Cabot as its first President, and Dr. Dunbar as its Director. The organization of the Council provided for a Board of Directors numbering twenty with about equal representatives of physicians (both medical and psychiatric) and ministers of various communions, as well as several lay members. The Council also has had a large general membership of interested friends. In recent years, active direction of its work has fallen increasingly to an Administrative Committee of five or six members, most of whom served as consultants from the fields of medicine, psychiatry, theology, etc. Funds for its support were obtained from seminaries, churches and friends, but principally a few foundations. In some years a single foundation contributed as much as 71 per cent of its operating budget.

About 1940, it was apparent that the Council was entering a period of transition. This was partly due to the gradual withdrawal of those who had given so generously of time and energy in its formative years. It was partly due to the fact that the organization was somewhat formal in structure, and therefore not fully effective. It was partly due to financial stringency, especially the falling off of a number of large foundation gifts upon which the Council's budget had mainly depended. It was partly due also to the emergence into more active leadership of the growing body of Council Supervisors (the alumni of its training processes). The supervisors believed that the greater health of the Council's work demanded a closer relationship with the theological seminaries than had thus far obtained.

In December 1940, representatives of the Council appeared before the Executive Committee of this Association, asking for assistance in presenting an appeal to the seminaries for larger financial support for the Council's work. The Executive Committee passed a resolution of hearty endorsement. In response to an appeal signed by a number of seminary Presidents and Deans, twelve seminaries contributed \$1175 to the Council's budget in the fiscal year ending September 30, 1941.

In the Spring of 1941 the Council Supervisors presented to the Administrative Committee of the Council a plan for fundamental

reorganization of its structure. The plan was approved and the Council Supervisors were authorized to carry through the proposed reorganization. This will provide for a Governing Board of persons more readily accessible to the Council's headquarters in New York, and able to take a more active part in its affairs; an Advisory Committee of more distant and less active friends; an Executive Committee in immediate supervision of its activities; a full time paid Administrator; a group of professional consultants; and the Council Supervisors functioning in intimate relationship to the Administrator. It is desired that the seminaries should be much more largely and directly related in both the direction and the support of the Council's work.

The judgment of this Association with regard to Clinical Training was expressed in accepting the report of the special committee on Supervised Training at Crozer in 1936:

"With regard to the high value of clinical training your committee feels no slightest doubt. . . . The evidence is beyond question that clinical experience has greatly profited an overwhelming majority of those who have taken it.

We believe, moreover, that the Seminaries should voice very deep appreciation . . . especially to those who pioneered its development in the early years. They have initiated a work which was really the responsibility of the Seminaries themselves, have guided it through the critical stages of experimentation, and have borne the major share of expense throughout."

More specific approval of the Council's work was reiterated by the Executive Committee of the Association in December 1940.

To the chairman of this committee who, at the request of the Executive Committee of the Association, has been serving as the theological consultant and a member of the Administrative Committee of the Council, it seems obvious that the Council and its work are approaching a parting of the ways. Either the seminaries must assume a larger measure of responsibility in both the direction and support of the Council, or we must face the possibility that the Council may, in the not distant future, be compelled to give up its work. Therefore, the Chairman recommends the following action by the Association:

1. That the Association reaffirm its sense of the value of clinical training of theological students and the appreciation of the semi-

naries to those who have initiated a work which was really the responsibility of the seminaries themselves, have guided it through the critical stages of experimentation, and have borne the major share of expense throughout.

2. That the Association authorize its Executive Committee to counsel with the Council on Clinical Training of Theological Students in its present plans for reorganization so as to secure a firmer basis and a larger participation on the part of the seminaries in the direction and support of the work of the Council.

3. That the Association strongly urge its member institutions to respond generously to the appeal of the Council for funds. .

Respectfully submitted,

COMMITTEE ON CLINICAL TRAINING

ROBBINS W. BARSTOW

CHARLES L. PYATT

AUSTIN P. GULES

HENRY P. VAN DUSEN, *Chairman*

REPORT OF COMMITTEE ON SUPERVISION OF FIELD WORK

ALBERT W. PALMER

PRESIDENT, CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILL.

This Committee was appointed in January, 1941 by the Executive Committee and requested to report on Supervision of Field Work, including the type of work sometimes called interneship. The Committee consisted of President J. Harry Cotton of the Presbyterian Theological Seminary, Chicago, President Rufus D. Bowman of Bethany Biblical Seminary, Professor Alvin D. Mattson of Augustana Theological Seminary, Rock Island, Illinois, and President Albert W. Palmer of The Chicago Theological Seminary, Chairman. The Committee has had several meetings and has delegated responsibility in three areas, as follows: To President Cotton—General field work practice among the seminaries. To President Bowman—Summer pastorates or other forms of summer work. To Professor Mattson—The interneship idea. To the Chairman—The correlation of the material and the presentation of this report.

Presidents Bowman and Cotton in preparation for their work sent out a carefully prepared questionnaire to the eighty-five institutions which are members of this Association. Sixty-five replies were received, and from these sixty-five replies President Cotton has drawn the following interpretative conclusions:

"I. Some form of field service is practised by all of the seminaries. Thirty-five out of fifty-nine seminaries report that from 90 per cent to all of their students engage in some form of field service.

"II. No analysis was made of the various forms of field service, except to report on the percentage of students in field service who are holding student pastorates over small churches. The range in the seminaries is from zero to one hundred per cent. The average seminary reported that 44.7 per cent of the students engaged in field service were finding that field service in student pastorates. Sixteen of the seminaries reported 75 per cent or more of their men thus engaged.

"III. Twenty-one seminaries reported no director of field service. Thirty-eight reported a director of field service, thirty-one of them with faculty members, the others being alumni, or ministers of nearby churches.

"IV. The information on the form of supervision is rather meager, perhaps due to the bad wording of our question. Thirty-three seminaries report that the supervision takes the form of reports from students, or from institutions with which the students work. Thirteen have a plan of visiting student charges periodically on the part of the director or faculty members, together with reports.

"V. Fifty seminaries report that no academic credit is granted for field service. Eight report that academic credit is granted indirectly through practicums.

"VI. On the question 'whether or not student aid or scholarship funds is used to subsidize field service' thirty-four reply 'no' and twenty-five answer 'yes.'

"VII. On the question 'what in your judgment is the next step in strengthening field service in your seminary?', the answers were almost unanimous that the need is for better supervision. Three replied, 'the clinical year is an integral part of the four-year course'; one Canadian seminary replied that field service should be curtailed, rather than strengthened. In this I suspect a number of seminaries would concur on the ground that field service in the winter time conflicts seriously with the studies.

"It seems to me that the crucial point to be brought out in the discussion is *the form* this supervision ought to take, and whether or not as many students ought to be engaged in full-time charge of a student pastorate. In my judgment, there are other forms of field service which will prove much more valuable for students. But that is a private judgment and is not gathered from the questionnaires."

With regard to summer pastoral work by theological students, President Bowman draws the following conclusions from the questions in the questionnaire which have a bearing on this phase of our problem.

"I. Purpose of the Questions Regarding Summer Work.

"The purpose of the questions regarding Summer Work in the questionnaire on Field Service sent to Theological Schools was to discover the relative importance with which the various semi-

naries viewed the summer program for student ministers, the nature and extent of the guidance given to students in the selection of summer work, the kinds of summer activities in which most student ministers engage, the proportion of students doing summer pastoral work, the manner of selecting summer pastorates, the nature and degree of supervision given, the remuneration provided for summer pastoral work and the extent to which denominational funds are available.

"II. The Reports from the Seminaries indicate the following:

"1. Approximately one-half of the Seminaries make efforts to guide students in their summer work during their Seminary Course. Some of these do it in only a limited degree. Several schools recognize the importance of summer church work for students and indicate the development of more specific plans.

"2. The summer church activities in which the majority of student ministers engage are summer pastorates in small churches, supplying pulpits for other ministers, acting as assistant ministers, continuing regular student pastorates, teaching Daily Vacation Bible Schools, clinical work in hospitals, summer camp work, Home Mission projects and various forms of Religious Education work.

"3. The number of students serving as summer pastors varies a great deal. One schools reports none while twenty-six seminaries indicate that more than 70 per cent serve in summer pastoral work. One-half of the seminaries replying to the questionnaire report that more than 50 per cent of the young ministers serve churches during the summer.

"4. The great majority of the schools indicate that the summer pastorates are secured by the efforts of students, seminary officials and denominational agencies. Seminary officials and denominational boards frequently cooperate in placing students in summer work.

"5. About one-half of the schools report that some supervision is given to summer pastoral work. More schools depend upon denominational boards, conference authorities, district superintendents and Bishops than plan for it directly through the Seminary Field Departments. In most Seminaries there seems to be no clearly developed policy regarding the supervision of summer work.

"6. Most of the schools report that they do not suggest a definite remuneration for the summer pastoral work and that denominational funds are available only in a limited way. However, there are quite a few seminaries which suggest definite amounts to

churches. Several suggest \$100 per month plus room and board. One Seminary guarantees \$300 to each student for the summer work; the local church pays what it can, and the remainder is sent to the Seminary for the student out of general denominational funds. The denomination provides \$6,000 yearly to support this program.

"III. Recommendations to Theological Seminaries:

"1. That theological schools consider more thoroughly the values of summer pastoral work for theological students from the standpoint of practical church experience.

"2. That theological schools consider carefully the relation of summer church work to the regular theological course, provide for helping students secure opportunities for summer church service, and make plans for more effective supervision.

"3. That cooperation with denominational agencies be encouraged in the securing of opportunities for summer church service, in the planning for adequate supervision, and in the providing of adequate remuneration."

It is a striking fact that the questionnaire revealed only three schools which reported "the clinical year is an integral part of the four-year course." Nevertheless, this idea is doubtless under active consideration in other schools, and special attention will therefore center upon the report of this internship plan which was prepared by Professor Mattson, and which I shall now quote:

The Augustana Interne Plan

"In 1933 this plan was adopted by the Augustana Synod. The Synod decided 'that the seminary course be extended to four years, one year, preferably the third, to be spent in practical work, under the supervision of a pastor at or near the field and of the Theological Faculty, at a salary on the basis of thirty dollars per month, plus board and room.'

"The salary stipulation has since been changed to forty dollars per month, board and room and traveling expenses.

"The requirements of this year are fulfilled when the student has served for a minimum period of twelve months,

- (a) As assistant to a pastor in a congregation; or
- (b) As assistant in a pastorate which includes several congregations, under the direct supervision of the pastor in charge; or

(c) As a worker on a home mission field, under proper supervision.

"At the conclusion of the student's work, the faculty secures from the parish such reports as it deems necessary before giving approval to the work done during the period of service. The supervisors are also asked to report at least twice to the faculty concerning the work of the student.

"Congregations and the mission board send in calls directly to the appointment committee. No student may solicit or accept a call directly and no lobbying is tolerated either on the part of supervisors or students. If a pastor asks for a certain man he is certain not to get him. There has always been an over-supply of calls except the first year.

"The appointment committee consists of the theological faculty and the president of the Synod. This committee meets at a designated time and makes the appointments, sometime in March or April. The committee tries to place each man where he might benefit the most from his experience.

"In general the students feel that the salary arrangement is sufficient and that the experience is very worthwhile. Sometimes one expresses the wish that he might have spent the year at some institution at theological study. As a rule they get a good deal of preaching experience, teaching experience and learn much about the technique of running a church. As a rule they feel that they could not have conducted an experiment in church work as well after ordination as during their interne year because they can leave their mistakes behind them after a year.

"From the pastor's point of view there have been various criticisms. Some pastors state that as soon as they get a man trained for his work he is ready to leave and they therefore prefer a parish secretary or an assistant pastor. Some old and misfit pastors have also used the system to keep themselves on the field and tensions have sometimes developed between the pastors and students in such situations.

"Many of the students complain because of a lack of adequate supervision. One student said that 'the supervisors should be supervised.' Sometimes the student is assigned to domestic tasks and office work almost exclusively. Sometimes the churches and the mission board capitalize on the system for cheap labor. Ofttimes the student gets very little by way of theological insight. Sometimes a 'large church complex' is developed. Sometimes the student

is not trained for the type of work which he is to do upon graduation. A man in a large city church is not trained for rural work and the candidate for the foreign field is not trained for his task. One student criticized the plan by saying that there was 'no definite plan and the benefits which I received were rather accidental and not inherent in the plan.'

"From the point of view of the faculty the plan has aided us in eliminating a number of misfits from the ministry."

The University of Chicago Plan

"The Divinity School of the University of Chicago is contemplating an interne plan to start next fall. It is very similar to the Augustana plan, and will require only three quarters of interne work and one of those quarters may be used for some specialized form of training. The emphasis, however, is to be placed upon training for the parish ministry."

In addition to these investigations and comments of my colleagues, may I venture a few closing words in summary. First of all, it is obvious that field work is an important and valuable laboratory in the process of training young men for the Christian ministry, and also I may add for the schools which enroll women for the training of young women for the various forms of church, religious and social service. Its value as a laboratory is threefold:

(1) First, it tests out the academic material in the crucible of real life. It makes students reconsider and reappraise their theoretical instruction in the light of practical experience and life situations.

(2) A second value is that it gives the seminary an opportunity to get a better rounded judgment on the student's ability as a minister or religious worker. Students with personality problems are more quickly discovered in this laboratory of practical performance than in the classroom. On the other hand, the balance of actual contact with life situations helps the student oftentimes in maintaining his emotional balance. It gives him a normal, human relationship, and should make the classroom work more meaningful.

(3) If field work is to function as such a laboratory, it is obvious that it should be emphasized, dignified and adequately supported. This means first of all, supervision so that the work that the student does on the field is constantly checked up on by

competent observers, and the student rescued from problems which are insoluble or too discouraging, and the meaning of his experience interpreted to him. Such supervision is needed also in order to prevent exploitation of the student by the church or other agency where the field work is carried on. Dignifying field work also means an academic recognition of it in the curriculum of the seminary, and provision for seminar courses or practicums where students can share their field experiences and learn from one another's analyses of problem situations. Such a seminar with academic credit links the field work experience with the academic experience in the total process of education.

As to the interne plan, it is still obviously on trial. The often quoted parallel of the medical school which sends its graduates to a hospital for a year's internship is only partly applicable to theological students. The sort of training a young doctor gets in a well equipped hospital with a competent staff can hardly be duplicated even in a large church with a famous minister. Doubtless the student can learn much in such an experience, but the kind of discipline he receives differs in many respects from that of a young doctor in a hospital.

It is questionable if shorter periods of practical training are not preferable in the case of theological students. In this connection may I submit in outline the alternative plan now in operation in The Chicago Theological Seminary.

(1) First of all, during the academic year we have supervised field work in institutions within reach of the Seminary or in part-time pastorates. One member of our faculty devotes his whole time to supervising such field work and running the weekly seminar at which typical problems turned up on the field are analyzed and discussed. Another member of the faculty devotes half his time to supervision, specializing on students working on definitely religious education tasks. In addition, a competent, trained woman, expert in religious education, has regular conference periods with all students in religious education situations.

(2) In the summer our students are given great freedom and are sent out into home mission projects in the South and West with relatively little expert supervision except the friendly oversight of state superintendents. They are prepared for this experience by a special Summer Service Institute which covers two or three days in the late spring, and where the problems they are likely to face are anticipated and explained. Once on the field, however, they have

to rely on their own resources, and they usually come back both thrilled and humbled by the summer experience, eager to take up their studies with renewed appreciation and understanding.

In closing, may I observe that there are two types of students who are benefited by proper inclusion and recognition of field work. First is the examination-minded type—the student who is intellectual, has had lots of mental gymnastics and passes examinations with ease, but doesn't know much about meeting people. Such a student is wholesomely humbled by the experience of having to handle human situations on the field.

The other type of student is the human-situation-minded person. This student often shows up poorly on written examinations, but, once on the field, he shows that he knows how to deal with human beings, and sometimes surprises the faculty by his ability to succeed better in a church than in a classroom. Students of this type are encouraged, and get greatly improved morale out of field work experience, but at the same time come to realize the value of instruction and take hold of their studies with new perspective and determination.

REPORT OF THE COMMITTEE ON THEOLOGICAL DEGREES

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Background

While the Study of Theological Education was under way, in 1929 and afterward, attention was repeatedly called to the fact that a large number of theological degrees was in use, with no uniform meaning attached to any of them. The result was uncertainty as to the meaning of any earned degree in theology.

In 1932 the Conference of Theological Seminaries and Colleges in the United States and Canada, predecessor of the present American Association of Theological Schools, adopted a statement recommending that the B.D. degree be adopted as the standard first degree for a theological course, and that the Th.D. should be the earned doctor's degree in theological schools without university affiliation. But the situation then existing is fairly well reflected by the fact that it was not possible to adopt a recommendation naming any specific degree as the master's degree in theology. (Bulletin 8, p. 14 f.)

When the original Conference became the present Association, in 1936, standards for accrediting theological schools were adopted. In these standards the B.D. was named as the standard first theological degree for a three-year course after college graduation.

As soon as the Commission on Accrediting began its work, it became apparent that the standards as worded gave very little guidance to the Commission in estimating programs of work which were more advanced than the B.D. level.

Taking account of the still-existing confusion as to the names of degrees, and the lack of standards for advanced degrees, the Executive Committee of the Association in 1937 appointed a Committee on Degrees and Standards "to study the system of degrees in theological education, both as to nomenclature of all degrees, and standards for degrees beyond the first theological degree."

* The several appendices to this report have been omitted.

This Committee, reconstituted under the name of the "Committee on Theological Degrees," made a report to the Association at the biennial meeting of 1940 (Bulletin 14, p. 76-82). The report recited the fact that certain prior questions had emerged, especially: (1) Should the first theological degree used by a theological school, be a master's degree instead of a bachelor's degree: (As for example, Th.M. instead of B.D.) (2) Should an earned degree be offered, for work done after graduation, on the basis of such requirements as home study under faculty guidance and proved proficiency in the pastoral ministry? The report examined these and related questions, cited known disagreement upon some of the matters involved, and concluded with these words: "The Committee has not undertaken a systematic canvass of the members of the Association with respect to the question: Should there be a fundamental change in the degree system? Unless it is directed by the Association to make such a canvass, it will proceed to formulate recommendations looking toward better uniformity of nomenclature and standards within the present pattern of B.D., either S.T.M. or Th.M., and Th.D., as first, second, and third degrees, respectively."

The Association, when it received the report, was not willing to take it for granted that any one knew the mind of the member schools sufficiently well to act then on the question whether there should be a fundamental change in the degree system. The Association voted instructing the Committee "to explore further the possibilities of providing seminary graduates with opportunities, either through home study or through residence at institutions, for courses leading to a doctor's degree. The Committee was directed to make a systematic canvass of the members of the Association with respect to the question: Should there be a fundamental change in the degree system?"

This report will take up the two matters assigned to it, but in opposite order, considering first the question of the degree system, and second, that of possible work leading to advanced degrees whether in or apart from residence in institutions.

I. *The Degree System*

The canvass and its results. Early in 1941 the Committee sent a letter to the principal officer of each member school in the Association, in order to make the systematic canvass as directed. This letter asked that the question "Should there be a fundamental

change in the degree system?" be presented to the faculty. A copy of Bulletin 14, containing the last report of this Committee, was sent for reference, so that any interested member of the faculty might see the full setting of the question. The letter called attention to the fact that this question had been agitated for several years, and that it was desirable to have every faculty in the Association express its judgment.

At the time of sending out the letter, there were 86 member schools in the Association. Sixty-seven replies were received. An abstract of the 67 replies is given in *Exhibit A*, so that the nature of the answer from each school may be seen.

In tabulating the replies, it was borne in mind that the principal question upon which the member schools were being asked to express judgment was, Should there be a fundamental change in the degree system? This question, as may be seen from the 1940 report of the Committee, relates primarily to the issue whether the degree system should begin with a bachelor's degree in theology, or with some higher degree such as a master's or even a doctor's.

The summary of the 67 replies is as follows. In response to the inquiry "should there be a fundamental change in the degree system,"

12 schools return an affirmative answer—either saying directly or plainly implying, that there should be a fundamental change in the degree system, so that the first degree in theology would be a master's or perhaps even a still more advanced degree.

49 schools return a negative answer—either saying directly or plainly implying that there should not be a fundamental change in the degree system, but that, instead, the Association should retain the present pattern of a bachelor's degree as the first theological degree, followed by a master's and a doctor's as the second and third theological degrees, respectively.

6 schools returned an answer that could not be satisfactorily classified as either an affirmative or a negative.

Omitting the unclassified answers, the schools have "voted" slightly more than four to one against such a change in the degree system as would do away with a bachelor's degree as the first theological degree, and substitute for it either a master's or a doctor's degree in theology.

Nomenclature of degrees. Since it is the judgment of a large majority of the member schools that the present general pattern of theological degrees should continue in effect, the way is now open to adopt a standard nomenclature for theological degrees, thus hoping to begin removing the ambiguity in the meaning of theological degrees.

Fortunately, it should not be difficult to adopt a series of names for the degrees, because usage has already pointed out that certain degrees at the bachelor's and doctor's levels might be adopted with the smallest number of changes in individual schools; and at the master's level the case is only a little less clear.

In 56 accredited theological schools in the United States and Canada there is the following situation:

As a *first theological degree*, conferred for at least three years of work beyond the B.A.,

47 use the B.D.

5 use the S.T.B.

3 use the Th.B.

2 use the Th.M.

One school is counted twice, since it uses both the B.D. and the Th.M. in recognition of a differentiated three-year course.

As a *second theological degree*, conferred for at least a year of work beyond the first theological degree,

19 use the S.T.M.

11 use the Th.M.

1 uses the Th.D.

In three schools the M.R.E. is used in recognition of a two-year graduate program specializing in religious education, with B.A. as prerequisite. In one school the M.R.E. program requires one year beyond the B.A.

As an *earned doctor's degree* in theology at a level more advanced than S.T.M. or Th.M.,

13 use the Th.D.

2 use the D.D.

1 uses the S.T.D.

In two of the 13 schools using the Th.D., this degree is authorized, but is not now being actually conferred.

Standards for advanced degrees. As already pointed out, the present standards of the Association contain no explicit statements regarding standards for degrees more advanced than the B.D. A limited number of our institutions are also providing a year or more of study beyond the B.D. It is obviously desirable that such opportunities should be available, either for the men who go on for a fourth year at once, or who return later for advanced work. Standards for advanced work have been lacking, and now are seen to be desirable. Your committee believes that the adoption of a statement of standards for advanced work is the next logical step after agreement is reached concerning the nomenclature of degrees.

Recommendations

In view of the facts pointed out in this report, the Committee on Theological Degrees recommends:

I. That there be no fundamental change in the degree system, such as using a master's or doctor's degree as the first theological degree; and that theological schools should use a bachelor's degree as the first theological degree after college graduation with the A.B. or its equivalent; that they should use a master's degree as the second theological degree, and a doctor's degree as the third theological degree.

II. That the nomenclature of the degrees be:

B.D. as the first theological degree;

S.T.M. as the second theological degree (the Association voted that this be Th.M.);

Th.D. as the earned doctor's degree in theology at a level more advanced than the S.T.M.;

(The D.D. should be reserved as an honorary degree.)

III. That member schools of the Association, not now using this nomenclature, be asked to consider adopting these degrees when changing from the ones now employed.

IV. That the Association adopt the following statement:

Standards for Theological Degrees Beyond the B.D.

1. Obviously the Commission on Accrediting will consider the full range of an institution's program in determining its eligibility for accreditation. In the case of those that confine themselves to the B.D., no disadvantage in accrediting shall be suffered by an institution that has chosen so to limit its work. In the case of those

offering more advanced work, the entire program will be taken into account.

2. A school qualified to offer the B.D. is not, because of that fact, under obligation to offer more advanced degrees, and the Association does not encourage every accredited school to undertake work beyond the B.D. merely because it is an accredited school. Schools having the minimum faculty, or a relatively small annual expenditure for library purchases, are not encouraged to offer a master's or a doctor's degree in theology. It will be regarded as a sign of weakness if an institution of low standing in these respects undertakes to confer degrees beyond the B.D.

3. This Association does not propose quantitative standards as to library, or size of faculty, adequate for advanced work; but an institution offering a master's or a doctor's degree in theology should be able to show that the qualifications of its faculty and the character of its library are commensurate with the nature of the work leading to the degrees offered. The teaching load of faculty members, together with the total load of other responsibilities will be regarded as affecting their ability to guide advanced students. The number of advanced students per faculty member and per institution will be taken into account.

4. The prerequisites for advanced degrees should be safeguarded.

5. The nature of the course leading to any advanced degree, the nature of the examinations, and the nature of the thesis, need not be uniform in all schools, and should remain flexible enough to permit taking advantage readily of accumulating experience with advanced work in theological education. The Association encourages variety in programs of advanced work, when properly safeguarded as to standards. But the Association does not encourage a multiplicity of variously-named advanced degrees, nor does it regard the mere accumulation of credits for separate courses as adequate grounds for admission to advanced degrees.

6. The minimum time limit for the completion of requirements for advanced degrees should be stated by institutions in such a way as to show that these limits will vary with many factors, such as, the individual student's preparation for the courses he is undertaking, the nature of the course, and so on. But a course leading to a master's degree in theology should occupy a student's full time for at least one full academic year of two semesters or their equivalent, beyond the B.D. A course leading to a doctor's degree in

theology should occupy a student's full time for at least two full academic years beyond the B.D. And when any of the work of a candidate for advanced degrees is done extra-murally, or when a candidate carries other major responsibilities at the same time, the requirements as to time should be adjusted accordingly. An advanced degree should not be conferred by an institution unless a candidate has spent at least one full academic year working under the direction of the faculty that will recommend him for the degree. The program of work presented for an advanced degree in theology should not contain work presented in candidacy for some other degree, except that the S.T.M. (Th.M.) degree may be earned for a part of a course which leads to the Th.D. degree.

II. *New Possibilities of Advanced Study*

The second principal part of the assignment made to this committee was the instruction to "explore further the possibilities of providing seminary graduates with opportunities, either through home study or through residence at institutions, for courses leading to a doctor's degree."

As for the part of this assignment which relates to residence work in individual institutions, leading to a doctorate, your committee believes we have proposed the first necessary step in recommending standards for advanced degrees, as we do in this report. If the Association adopts this or some similar recommendation, the committee hopes that as a next step the member schools in this Association will engage in self-study of their own programs of advanced work, during the next biennium. It is possible that, as a result, some schools will cut down their offerings of graduate programs which, of their own accord and solely because of their own self-study, they recognize as more ambitious than their resources justify. But we are also inclined to believe that, as another result of this self-study, types of advanced work will begin to emerge which are more vigorous and at the same time much better adapted to the needs of those persons who seek advanced study. The total result, we hope, will be a pruning down of some rather extravagant growth on the one hand, and on the other hand a much more healthy new growth representing the initiative and creative power of individual faculties adequately equipped to offer "courses leading to a doctor's degree."

But to think this far only, is to think merely in terms of individual institutions. And it is an open question whether the schools,

acting solely as individual institutions, can hope to meet the existing and recognized needs for advanced work, to say nothing of the unexpressed "potential" need in the ministry. It occasions many kinds of reflection to observe that in 56 accredited schools, only 30 offer a program beyond the B.D. leading to a master's degree; and only 14 offer a doctorate in theology, two of these being in Canada and twelve in the United States. Evidently there are severe limits to the possible offering of courses leading to a doctor's degree, by accredited theological schools. If it is gratifying to see accredited schools thus recognizing their own limitations as far as advanced work is concerned, it is also sobering to remember how small a number of persons can possibly be served at an advanced level as long as the schools must continue to act solely as individuals.

Thus far it has not been possible to go beyond a *laissez-faire* policy, at least in the United States, leaving programs of advanced work entirely to individual institutions and leaving those institutions to be virtually supreme judges of their own obligation and adequacy to offer advanced programs. Much can be said in support of the thesis that programs of advanced work belong to individual institutions and to them alone. But at least we should see what some of the by-products of the *laissez-faire* policy have been.

One is that the institutions whose work is of such a character that they have sought to be, and have been, accredited, are on the whole modest in adjudging themselves equipped for advanced work beyond the B.D. These schools, respectful of the conventional academic standards, have tended to keep standards high. But it is a fair question whether they have as a group created any pattern of advanced work that is distinctively adapted to the needs of any persons except those preparing to be teachers in institutions.

A second by-product of the *laissez-faire* policy regarding advanced work is that the situation has played into the hands of irresponsible individuals and small groups who have been able to capitalize upon the widespread desire for advanced work, upon the lack of suitable arrangements for it, and to some extent upon a less worthy motive, that is, the "itch for degrees" which can be secured cheaply and easily. The existence of "degree mills" has been called to the attention of this Association as long ago as 1938. And it appears that the situation which originally made them possible has thus far done nothing to displace them.

There is a third by-product also, of a kind which has not yet been sufficiently studied. We refer to the programs of advanced

work offered by schools which are not accredited, but which are seeking to do an honest piece of work within the limits under which they must operate. It can hardly escape the most casual observation that some schools in this group are very ambitious in their offering of a wide range of master's and doctor's degrees. It might provide an instructive sidelight upon the American scene if some one should compare the possibilities of earning doctorates in these institutions, with the fourteen schools in the accredited list where doctorates in theology may be earned. This condition may fairly be studied from two points of view. If we think only of academic standards, sharp criticism can be made, no doubt. But from the point of view of the need that called forth these programs and continues to sustain them, what are we to say when only fourteen "accredited schools" consider themselves prepared to meet the situation?

Facing considerations of this kind your committee, encouraged by expressions from the floor during the last meeting of the Association, have turned repeatedly in our discussions to ask such questions as these: Must advanced work in theological education after the B.D. be done *only* by going to take up residence in a school? It has proved possible in other countries to offer extra-mural work leading to a doctor's degree in theology, with high standards set and observed; is it out of the question to think in those terms here? And again, Must work leading to an advanced degree continue always in the United States to be a responsibility which is carried *only* by individual schools? Granting that nothing should or can take away the competence of an individual school to offer its own programs of work, does this rule out all consideration of some kind of corporate responsibility and action in a sphere which is too much for us as individual schools? It has proved possible in other countries to have schools of the same religious persuasion, or even to have religious bodies of widely differing views, corporately engage in producing syllabus guides for advanced study, examine candidates for advanced degrees, and authorize the conferring of such degrees. Is it out of the question to think in terms of corporate *as well as* individual responsibility for programs of advanced study?

It has seemed to your committee that the members of the Association might be able to examine such questions more satisfactorily if we all had in our possession, here at this meeting, descriptions of plans of this kind. Accordingly in *Exhibit B*, as a part of this

report, we give brief descriptions of four plans for earning the doctorate by extra-mural work. In three of these, the responsibility is of a corporate nature, that is, it does not rest upon one school alone, but upon a wider group. Examination of *Exhibit B* will show the details. Here it will be enough to give only a quick characterization. The first of the plans mentioned is that of the Melbourne College of Divinity. This is not a residential college with a teaching faculty, but is a corporation empowered by the parliament of Victoria to examine candidates for the degree of Doctor of Divinity, and to confer that degree on properly qualified persons. The college consists of eighteen members, six of these being heads of colleges, the others being clergymen who have episcopal authority, or are pastors and rectors, and so on. No syllabus appears to be issued for candidates for the D.D., but they seem to be examined entirely by means of a thesis. It is understood that this plan has provided a means of relief for certain conditions that were irksome when denominational colleges were restricted in their degree-granting power.

The second plan described is that of the Church of England in Canada. The degrees of B.D. and D.D. are conferred on recommendation, not of the faculty of an individual school, but on that of a Board of Examination. This Board consists of representatives from the Anglican colleges of Canada, together with a member of the Upper House of the General Synod as chairman. A candidate for the degree of Doctor of Divinity selects one of seven specified subjects, prepares himself in that subject, submits a thesis, is examined by the Board, and is recommended by the Board for his degree. It appears that the degree would ordinarily be conferred by "the university with which he is connected."

The third plan is that followed by two colleges of the United Church of Canada, the United Theological College of Montreal, and Emmanuel College, Toronto. In this instance the individual college offers its plan of direction for extra-mural study, examines the candidate, and confers the degree, which, in the case of Emmanuel, is now the Th.D.

The fourth plan is one which is still in the making within the Methodist Church, in the United States. At present not much more can be said than that serious consideration is being given the question of creating a degree-granting corporation which would issue a syllabus of studies, examine candidates for advanced degrees, and

authorize the conferring of a doctor's degree upon qualified candidates.

Summary. We may summarize the situation in this way. The Association has instructed this committee to explore the possibilities of advanced study, offered either in residence or extra-murally, and leading to a doctor's degree. We have proposed a statement of standards for advanced degrees, hoping to clarify the standing of work done in residence; but at the best that can be expected, we anticipate the probability that the several institutions, acting as individual schools offering residence work, cannot hope to meet the need fully. But we have pointed out that in several instances, responsible bodies have made or now are making plans which involve two characteristics: first, programs of advanced study may be carried extra-murally; and second, the responsibility for such programs may rest on a broader basis than merely that of individual institutions. Extra-mural work leading to a doctor's degree, and corporately sponsored, is not completely unknown territory.

The question. Having reached this point in our thinking, your committee feels the needs of discussion in the Association upon a central question, which is this: *Does the Association wish to look further in the direction of some plan by which extra-mural work leading to a doctor's degree may be offered on the basis of corporate responsibility?*

As your committee sees it, any answer to this question is of far-reaching importance in theological education.

To answer it in the negative means that, for the present at least, we commit ourselves to the policy of having advanced work offered only by individual schools, and chiefly on a residence basis. In this event, we might do well to remember three things. First, the existing facilities for advanced study in accredited institutions are limited, as has been shown. Second, there is a continued tacit invitation to such persons and groups as are willing to do so, to offer advanced degrees on dubious standards. And third, those denominations not situated so they can seriously consider developing their own denominational programs for advanced work are left without a live possibility of encouraging advanced study among their own ministers. A negative answer is roughly equivalent to saying that when everything is considered, we believe the present status in advanced programs of study should continue.

An affirmative answer would imply that we are not content for the existing provisions to be the only provisions for advanced

study. It would imply that we look favorably toward accepting at least a generous amount of extra-mural work on the part of candidates for some doctor's degree. To a large extent it has been accepted in the United States that most, if not all, work for advanced degrees, with the frequent exception of the thesis, should be done in residence, that is, under the very close supervision of teachers who see the student frequently. This is not the case in academic life generally throughout the world, of course, as everyone knows. But if we move in this direction we should be well aware of what we are doing—we shall, in this event, be placing on advanced students a kind and degree of responsibility for their own self-education, to which neither students nor theological faculties in the United States are accustomed, generally speaking. Again, an affirmative answer would imply that we look favorably toward some policy whereby individual schools would not be the only groups authorized to examine candidates and confer degrees, or at least recommend them for degrees. This also, of course, is well-known practice in other parts of the world, but it has not been our custom in the United States.

Furthermore, if we should decide that in principle we are favorable to this policy, we should at once have to begin considering numerous questions of detail. Perhaps it will serve to make the matter more concrete if we indicate the nature of some of these questions. This is not a complete list, and others will occur to members of the Association; but if we find ourselves favorably disposed toward an affirmative answer to the principal question, it would be well to address ourselves in open discussion to closely related questions such as these:

(1) Should we look toward setting up a degree-granting corporation, such, perhaps, as an "American Theological College," with carefully defined powers?

(2) What should be the relation between the Association, the individual theological schools, and the denominations, in any project for the earning of advanced degrees by work which is chiefly extra-mural in character?

(3) Should extra-mural work for advanced theological degrees be conceived along lines of correspondence work, such as is familiar in the University of Wisconsin, the University of Chicago, and other institutions? Have recent criticisms of correspondence work adversely affected its standing? Has the experience of theological schools with correspondence work any light for us here?

(4) What residence requirements, if any, should there be? If there are residence requirements, would the Association wish to take any steps to govern or safeguard the distribution of candidates among properly qualified institutions?

(5) What should be the functions and the composition of the Examining Board or Boards?

(6) Should there be any definition of curriculum areas in which it would be possible to earn a doctorate of this nature?

(7) What should be the nature of work done extra-murally in candidacy for such a degree—e.g., should it be chiefly “reading”?

(8) Who should be responsible for preparing syllabus guides for candidates? Who should authorize their issuance?

(9) What arrangements are feasible for making books available to candidates as needed?—e.g., must one buy all or a substantial part of those needed? Must he rely on existing libraries for loans by mail? Should a central “core library” be established with sufficient duplicate copies of well-selected key books?

(10) What should be the requirements for admission to candidacy?

(11) What should be the minimum length of time in which a degree might be earned?

(12) Should there be two types of programs, one leading to a master’s degree, the other to a doctor’s? Or should it be restricted to the doctor’s?

(13) Which doctor’s degree is suitable for work of this nature?

(14) What provisions would be necessary as far as a staff is concerned?

(15) How would it be financed?

In this section of our report, dealing with new possibilities for advanced study, your committee does not have a specific recommendation. We believe it is due the Association to say that as we have worked on the assignment given us, we have been increasingly attracted toward supplementing our present policy of individual responsibility for advanced work, by adopting also a policy of corporate responsibility for extra-mural work leading to a doctor’s degree in theology. But we do not know the mind of the Association in this matter. If the Association believes such a policy is not wise, perhaps you will take such action as will make it plain that our duty has now been discharged by exploring the possibilities thus far. On the other hand if the Association is favorably in-

clined to the principle of corporate responsibility for extra-mural work in theological education at an advanced level, we hope that as many as possible of the related questions will be discussed as carefully as time will permit. In that event, such action as the Association wishes to take will no doubt emerge from the discussion.

Respectfully submitted,

COMMITTEE ON THEOLOGICAL DEGREES

L. A. WEIGLE

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SANDFORD FLEMING

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REPORT OF THE COMMITTEE ON EXTENSION THEOLOGICAL EDUCATION

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Cooperation with the International Council of Religious Education

On February 6, 1939, at the request of the Executive Secretary of the A.A.T.S. the chairman of the Committee on Extension Education was asked to represent the A.A.T.S. in a conference with representatives of the I.C.R.E. It was the desire of the I.C.R.E. to establish cooperative relationships with the A.A.T.S. especially in the matter of the training of ministers and other professional leaders who are serving Protestant evangelical churches. Reports from 54.7 of the Denominational Boards of Christian Education and State, Provincial and Local Councils of Religious Education in the U.S.A. and Canada were summarized in a survey study made by the I.C.R.E. A total of 79 Conferences had been held the preceding year by 17 Denominational, State and Local agencies for professional workers. These conferences were held in 13 states. Of the total of 79, 31 were held in Ohio and 14 in New York. About half of the conferences lasted one day. Only five lasted for six days or more. The leaders of the conferences reported their major problems to be as follows: To secure adequate time for study; To properly schedule the time available; To secure a good attendance; To secure adequate resource materials; To provide for continuity in conference programs. The International Council of Religious Education has expressed a desire that a larger number of the members of seminary faculties be made available as leaders in the conferences and institutes which it is holding or endeavoring to hold for professional workers in the field of Christian Education.

Fortunately, a strong trend toward the development of a theocentric theory and practice of Christian Education has begun to make itself felt. Your Committee on Extension Education would be glad to receive any further instructions concerning the development of additional cooperative relationships between the A.A.T.S.

* Sections of this report have been omitted because of lack of space.

and the I.C.R.E. in the matter of training professional workers who are now in service.

In view of the formal request made by the I.C.R.E. for a closer cooperation with the A.A.T.S. the Extensive Education Committee recommends that it be given authority to explore the possibility of cooperative action by the seminaries accredited by the A.A.T.S. to the end that ministers now serving local churches or parishes, be given the aid they need in providing leadership for the teacher-training efforts in their respective churches. If there were an American Association of Professors of Christian Education, such an organization could do much needed creative work in this area.

Objectives

During the past two years, the work of the committee has followed three major lines of effort. These three objectives constitute but a small fraction of the service which this committee should render to the seminaries. If a full-time secretary and research assistant were available, significant contributions to the efficiency and economy of the seminaries could be made.

I. The first objective was to make a survey study of current practice on the part of administrative officers in their efforts to recruit students, to secure financial aid, to keep their respective institutions in the news of the communions which they serve, to carry on general publicity, to guide current theological thinking, and to do other extension work of a general nature.

II. The second objective lies in the field of the relationships and activities of departments of the seminaries as they undertake the further training of seminary graduates, and other ministers who are actively engaged in the work of the Christian ministry.

III. The third objective recognizes the needs of local churches as public service institutions and seeks to meet those needs by developing a source book for use by those who employ the stencil duplicating process in both internal and external promotional work. This project will be put into the hands of the professors of practical theology as soon as they are organized.

I. A Survey Study of Administrative Practice

On November 11, 1941, a letter was sent to the administrative officers of the fifty-six seminaries that are accredited by the Association, inquiring in regard to administrative practices.

Replies were received from thirty of these institutions. In the majority of instances, the replies contained packets of promotional literature.

An analysis and classification of this material shows that our seminaries are using photopress work, lithography, stencil duplication, letter press printing, and engraving, as well as technicolor films, and newspaper mats in their efforts to keep themselves in the news of their various constituencies. In some instances, there is commendable use of illustrative matter. The material, for the most part, is dignified and in harmony with the character of the institution putting it out.

No amount of advertising or promotional efficiency is a substitute for superior work done in the class-room, library, chapel, and fields of supervised service. All seminaries recognize this fact. The academic and spiritual qualities of the personalities with whom students have fellowship on the campus and the personal services rendered by faculty members to local ministers and congregations and the communions to which they belong constitute the intrinsically valuable influences of the seminaries. They are its best advertisement.

Nearly two hundred samples of promotional materials used this past year by seminaries are on exhibition at this meeting. The committee suggests that a careful study of this exhibit may be of value to administrative officers or to others who are interested in the public relations of our schools.

II. *Post-Graduate Training of Ministers*

Before policies and standards in this field of extension education can be formulated, even for experimental use, there is need of fact information that has not yet been assembled. We need to know (1) how many graduate students, doing full-time service off the campus, are matriculated for credit courses and how many for non-credit courses in the seminaries that are accredited by the association; (2) the content and organization of these extension courses; (3) the kinds of service required of ministers for which they feel that they have had inadequate preparation during their undergraduate training; (4) how the seminaries can cooperate in providing training for ministers who, geographically are far removed from the institutions from which they were graduated; (5) how best to supervise the reading and study activities of ministers in active service; (6) what help can be given to ministers

who are serving as chaplains in the armed forces of the nation; (7) how best to counsel with ministers who are in poignant personal or vocational trouble; (8) how to cooperate with the larger churches in discovering, training, and organizing adequate staffs of workers; (9) how to help church Boards in their discovery, enlistment, and training of deans and other administrative officers of summer camps and camp conferences for young people; and (10) what procedures are most effective in extending the services of seminary libraries to ministers in service.

In order to encourage and facilitate experimental work in these and other aspects of extension education, your committee believes it will be advisable to constitute organizations of faculty members who hold similar responsibilities within their respective institutions. To this end and with the authorization of the Executive Committee, a meeting was called of all professors of homiletics in the eighty-three seminaries holding membership in the A.A.T.S. The Chicago Theological Seminary graciously offered the use of its buildings for the two-day session, held March 27-28, 1942.

The purpose of the conference was three-fold: To re-think the whole subject of sermon building and delivery. (2) To come to some understanding concerning the best procedures on the part of our seminaries in helping their alumni to meet the challenge of such times as the present crisis, with improved preaching. (3) To effect a permanent organization and committees to carry on further study and experimentation.

The program consisted of nine sessions. Three professors were designated as discussion leaders for each of the seven papers. A permanent organization was effected. President F. H. Caldwell of Louisville was elected president. One of the standing committees was asked to make an extensive study of current practice among all departments of homiletics in accredited seminaries with reference to Extension Education.

The professors of homiletics are now organized in such a way that they can carry on cooperative and supervised experimentation in helping the alumni of our accredited seminaries to improve their preaching. We confidently expect far-reaching results will be achieved by this new organization.

Similar organizations should be effected among professors of pastoral (practical) theology, Christian education, liturgics, church management, philosophy of religion, Christian ethics, psychology of religion, and other subjects. Existing organizations among pro-

fessors of Bible and Church History should be more closely related to the A.A.T.S. and its various committees. Your committee recommends that this phase of its work be continued and that all units of organization thus constituted be considered subsidiaries of the A.A.T.S.; that each organization be asked to place particular emphasis upon service to ministers who are serving churches belonging to communions represented by the seminaries holding membership in the A.A.T.S.; and that reports of achievements and policies be sent to the Executive Secretary of the A.A.T.S. and coordinated by the Executive Committee.

It is recommended that the Committee on Extension Theological Education be asked to prepare, during the next two years, all the printed or mimeographed facilities needed for one or more correspondence courses in a subject or subjects which seem to it to be most desirable for experimental use and development; the syllabus, study and recitation guides to be made available to all seminaries holding membership in the A.A.T.S. for experimental use, on a voluntary basis; all seminaries making such experimental use of the course or courses thus provided to notify the Executive Committee of the A.A.T.S. of that fact, and to forward to him an appraisal of its merits and demerits based upon observation of its suitability as an instrument of extension theological education. The report of the Committee on Extension Theological Education two years hence should include a section on correspondence courses, this section to contain a resumé of experimentation in this field.

III. *The Promotional Work of Present-Day Christianity*

The term, extension education, is rapidly taking on new and extended meanings. The church may be considered as a public service agency. Each seminary should be conscious of the particular public which it serves. Each local church faces the task of projecting its life and message into the community which constitutes its immediate surroundings, into the nation, and into the entire fabric of international relationships. There is a developing science of public relations, consumer education, the management of public opinion, specialized propaganda and promotion, of which extension education is a part. One of the most effective methods of improving the extensive or extra-mural activities of our seminaries is to trace the implications of this new science for the work of the church and of the educational agencies by which it is served.

Last summer, the chairman of the committee had access to the library facilities of Harvard University, in making a normative study of this subject. The results are made available in a booklet entitled *The New Emphasis on Promotion in Protestant Churches*. Copies are available to all members of the A.A.T.S. This material is tentative and introductory. It is being used as the basis and fore-runner of a more serious effort.

The mechanical facilities for use in extension service have multiplied rapidly in recent years. To discover what they are and how to apply them to the work of our seminaries and churches is a fascinating as well as challenging adventure. Letter press, lithographic, and engraving processes are increasingly expensive. Stencil duplication, photopress, and various other off-set processes are relatively inexpensive. One Biblical Institute that has made a thorough study of these newer facilities, is now contacting more than 10,000 off-campus students regularly by mail. Its almost continuous broadcasts are reaching millions of people.

The Chairman of the Committee has prepared a tentative, experimental edition of a source book for seminaries and local churches, suggesting how the stencil-duplicating process can be applied to the promotion of the Christian faith. A copy of this loose-leaf collection of tracing sheets and other materials is on display at this meeting. The title is *Toward a More Efficient Church*. This source-book should be issued in special Editions for use in the various major communions represented in the A.A.T.S. The preparation of supplementary material might well be done by professors of practical theology in our seminaries. Ministers who are using the stencil duplication process are in particular need of help.

Need of Secretarial Help

Four years ago, this Committee on Extension Education presented a list of "questions about which we would like to secure light." (Cf. Report of the Committee on Extension Theological Education, Bulletin 13 of the Association.)

Most of them can be answered. But to answer them involves considerable fact-finding and fact-interpreting labor, as well as the formulation of tentatively-adopted principles and policies. Without the assistance of secretarial help to do the detailed work of collecting basic data, the members of your committee are unable, creatively, to carry on the work in this area that needs to be done. We,

therefore, recommend that an amount, not to exceed \$500.00 be made available to the committee to be used exclusively for secretarial and office expenses and that creative work be carried on in the immediate future along specific lines approved by the Executive Committee and in the direction indicated by one or more of the above questions.

Conclusion

In conclusion it should be said that the Committee on Extension Theological Education realizes that the work thus far done by it is but a meager beginning. Research and experimentation could be carried on, profitably, in a score of areas that fall within the scope of Extension Theological Education. It is recommended that the committee be continued.

It is recommended that the personnel and functioning of the new Committee on Extension Theological Education be constituted as follows:

(1) The committee to consist of five members, one from each of the five regions in which regional conferences are held. (2) Each member of this central, coordinating committee to be chairman of a committee on extension education in his region. (3) Each regional committee be asked by the central committee to engage in creative work along lines suggested by the central committee. (4) Reports of the creative work being done in each of the five regions to be made to the central committee by the respective chairmen of the five regions and these to be incorporated in the biennial report of the central committee. (5) The central committee to carry on any project or projects that seem to it to be desirable, even though these projects be independent of the work being done by the regional committees.

Respectfully submitted,

COLBY D. HALL

EUGENE B. HAWK

WALTER N. ROBERTS

NORMAN E. RICHARDSON, *Chairman*

REPORT OF COMMITTEE ON SCHOLARSHIP AID AND STUDENT SUBSIDIES

ARLO A. BROWN

PRESIDENT, DREW UNIVERSITY, MADISON, N.J.

The Association at its biennial meeting in June 1940 received the report of its Committee on Scholarship Aid and Student Subsidies and took the following action:

"It was voted to give the code proposed by the above Committee general approval and to recommend it to the Seminaries for consideration, and to reserve it for discussion at the next biennial meeting of the Association. The Committee was instructed to prepare an application blank for student aid, and to add to the code that financial aid should be granted only to students who are candidates for degrees and who maintain certain standards of scholarship and who carry a full schedule of work. The Committee was authorized to ask all institutions directly concerning the practices in granting student aid, and to investigate the part which the employing church or agency might have in determining student aid."

With the exception of Dr. Hoffman an entirely new committee was named in March 1941 to carry out these instructions. The committee met in New York City on November 17, 1941 with the following members present: Dean Colwell, Professor Hoffman, President Brown. Dean Benton was unable to be present and Professor F. Taylor Jones, Registrar of Drew University, was present at the request of the chairman. The committee was fortunate in having present also President Barstow who was chairman of the committee which reported in 1940.

The first instruction of the Association was clear and your committee herewith submits for your approval an application blank for student aid. (A copy of this blank is being sent to all member institutions.) At the meeting of the committee it was agreed that the meaning of the last part of the Association's action was not clear and that it would be unwise at the present to attempt to clarify the matter by means of another questionnaire.

The grave problems so manifest to all administrators can not be solved simply by adding new rules. The Association after adopt-

ing in 1940 a Code of Principles Governing Student Aid, seems to have rules enough. However, we shall defeat our own ends if we do not administer these rules in the spirit as well as in the letter of law, knowing that it is our primary purpose with scholarship aid and student subsidies "to aid students morally as well as financially." Self respect and self reliance are indispensable qualities in a minister. Hence any practice which tends to pauperize or bring out less than the student's best efforts will in the long run be injurious to the student as well as to the institution involved.

It is the judgment of your committee that our schools are under obligation to increase the student's share of the expense of his education. We feel that the present is a propitious time for the schools to experiment in this direction. The experience of several of our member institutions indicates that the cost of theological education to the student can be increased without decreasing the student body.

One of the reasons for the appointment of this committee was the felt need of some uniformity of procedure in granting scholarship aid. Obviously the nature and amounts of such aid cannot be standardized, but the evil effects of apparent competition between theological seminaries must and should be eliminated. The charge that not infrequently prospective students "were shopping around," whether true or false, is damaging to the good name of American theological education. No institution would willingly lay itself open to such a charge, though our lack of coordinating efforts led to such suspicion none the less. A uniform application blank for scholarship aid will go far to correct this evil.

Your committee hopes that the proposed blank if uniformly used by members of the Association, and that the rules previously adopted, together with attention to the suggestions made in this report, will tend to bring our practices more nearly in harmony. If so, we will be able to give to deserving students the aid which they need without at the same time encouraging them to drive a shrewd bargain or to expect something for nothing not only during their seminary course but too often throughout their entire ministry.

Respectfully submitted,

E. C. COLWELL

M. J. HOFFMAN

J. K. BENTON

ARLO A. BROWN, *Chairman*

REPORT OF THE COMMITTEE ON RECRUITING FOR THE MINISTRY

W. TALIAFERRO THOMPSON

PROFESSOR, UNION THEOLOGICAL SEMINARY, RICHMOND, VA.*

Your committee has been assigned one of the perennial problems of the Christian Church. Our forefathers, "dreading to leave an illiterate ministry," established Harvard University; the founders of the Presbyterian Church in the U. S. lamented in 1861, "everything is standing still, or only moving slowly forward, for want of an adequate number of properly qualified preachers of the gospel;" and only four years ago their sons at a meeting of this body studied an excellent paper by Principal F. Scott Mackenzie on "Recruiting for the Christian Ministry." Like the poor, we have it always with us.

The problem, while always present, is sometimes at the center of the stage, at other times in the wings. Today it has become focal.

There are two problems involved, or two angles of the same question, that of enlisting a sufficient number of ministers, and that of securing an adequate supply of properly qualified men. While we may blur this distinction at times in our discussion, it is always in mind, and will be emphasized later. What your Committee presents is only tentative and suggestive. It doubts if it can bring anything new to the consideration of a subject that has been so frequently and so thoroughly studied. It will be satisfied if it can survey the problem in its present setting, and can sharpen certain needs and possibilities.

I. Let us consider the problem as it was developing before our entrance into World War II.

For a long time there has seemed to be a steady lowering of the educational level of the ministry as a whole, and of the number of seminary trained men in proportion to the population of our country. In *The Education of American Ministers*, it is pointed out that the graduates from our theological seminaries, and those colleges that make definite provision for ministerial training, consti-

* Sections of this report have been omitted because of lack of space.

tute only slightly more than a third of the men who enter the ministry each year.¹

It is true that the enrollment in theological schools is increasing. A more recent study than the one referred to shows that in the forty-six schools accredited for the years 1936-39, the general tendency is upward. "The figures are as follows: 1936-37, 5,459; 1937-38, 5,603; 1938-39, 5,724."² A broader covering bears this out. In 1915, one hundred sixty-four theological schools reported an enrollment of 10,588, and in 1938, 147 theological schools showed an attendance of 12,814.³ The figures from 1939-40 is 13,408. But we should not take too much encouragement from these figures, in view of the fact that there is an accelerating need for better trained ministers as a result of the ever-increasing proportion of our population attending high school and college, and the growing demands made upon the minister as his duties multiply, and the problems he must help his people solve, as they try to live in such a world as ours, become constantly more complex.

There is a slight upturn in the number of ministers to the total population, if the figures we have are accurate. We must raise the question, however, as to whether or not we can rejoice over much because of the small increase. To offset it is the loss of active ministers the church will suffer through their retirement. Some of the denominations have established *Annuity Plans*, which allow ministers to give up their work at sixty-five.

On the other hand there is an increase in Church membership which presents a need for more ministers. While the increase was small during the last decade, being 7.86 per cent, as compared with a population increase of 7.2 per cent, in some denominations at least there is a considerable lag between the increase in the number of ministers, and the growth in membership.

After looking at the situation, as it was developing prior to December 7th, 1941, let us consider *the prospects for the future* as they appeared up to that time. There was not very much cause for hope that there would be any large increase in the number of men graduating from our seminaries unless it was based on the feeling of need that was beginning to be apparent. For some the outlook was serious. Dean Slaughter, of Drake University in a survey of the colleges reporting to the Board of Education of the

¹ The Education of American Ministers, Vol. 3, p. 55.

² Bulletin 14, American Association of Theological Schools, p. 45.

³ Statistical Abstract of the U. S. for years 1915, 1940.

Disciples of Christ for the past five years found "that all of our colleges except one have fewer ministerial students than they had twenty-five years ago. Many of our smaller colleges that formerly had from twenty-five to forty ministerial students a year at the present time have from three to eight students preparing for the ministry. In fact, at the present time the five colleges granting the B.D. degree are carrying the larger part of the load. . . . Only one of these colleges has had an average of 100 ministerial students during the past five years and formerly all of them approached that figure and several had as high as 150 students."⁴

There are those who are not encouraged over the future as there has been a falling off in the number of candidates for the ministry in their denominations. The Presbyterian Church in the U. S. reported that the number of candidates in all stages of preparation had dropped in 1937 to 352, the lowest number in nearly twenty years. The figure reached 435 in 1941; but that was not as high as it was in 1934. Perhaps those who are admitting the candidates, and shepherding them are exercising more care in their reception, and in retaining their names on the roll.

Some are not happy as they think of the way in which the large corporations send their "talent scouts" into our colleges to interview the best students in their effort to secure them for positions or training in their organizations. It is estimated that the scholarships and courses offered these students cost industry \$12,000,000 in 1941. This is pretty stiff competition for the churches to meet. In addition, as the secretary of a denominational board writes, "The number of social, philanthropic and educational agencies that have come into existence in recent years is simply amazing. These organizations require an enormous personnel and millions of dollars. Today this is causing a serious drain on the man power and the resources of the church." Certainly as the church faced the future of recruiting for the ministry she could not take her ease.

II. Let us now look at our problem as it has been affected by World War II.

Quite a large number of ministers have been called into the service of their country as *chaplains*. Rev. Arthur S. Devan, Director of the General Commission on Army and Navy Chaplains, writes on May 25, 1942, in response to an inquiry as to the number of chaplains already in the army and navy, and the future requirements of our armed forces:

⁴ The Drake University Bulletin, Vol. 4, No. 4, p. 3.

"I am sorry that rules of the War and Navy Departments forbid my giving you anything but the vaguest possible figures in response to your questions. We are positively forbidden to give out definite figures, because of the known ratio of Chaplains to men in the service would be telling just how many men there are in the service.

"All I can say is that there are at the present time between two and three thousand Chaplains. This is a smaller number than the actual number who have been called into service because some of them have dropped out for one reason or another. Of these 75% are Protestant. It is expected that at least a thousand more Chaplains will be needed during the next year. Perhaps the figures should be larger than that."

The war will also make itself felt in our *seminary* enrollment, though it has not touched some of our schools yet, President Caldwell of The Louisville Presbyterian Seminary says in a letter to this committee:

"As yet we have not felt very much impact from this war in terms of the reduction of students, and with the sympathy which the Government is now manifesting toward the deferment of ministerial students, I do not anticipate a large falling off in the number for the academic year 1942-43. If the war continues, however, I think there will be a serious reduction in the number of men entering the seminary for the year 1943-44, and that even if the war should end in 1944 or before that time, it is likely to be several years thereafter before there will be an appreciable increase in candidates at the seminary level."

With that statement we are in agreement, as there are several factors which would contribute to a decreased seminary enrollment.

The war will increasingly influence adversely the number of students going to college. It is estimated that there will be a drop of from 20 to 30 per cent in the enrollment next year, with the future more uncertain. This will mean that some men who have already decided for the ministry will be delayed in their preparation, and others will be turned from their decision by their war experience. This may be balanced by those who are moved to enter the ministry while in the armed forces.

Some in college who might otherwise have formed their purpose to preach, may be prevented from reaching such a decision by their preoccupation with the war. Though this may be counteracted by

others who are led to serious thinking, and so into the ministry, by the pressures of the next few years. While the men who have been candidates for some time may be exempted from the draft, some of them will volunteer for service, and those who have taken advanced R. O. T. C. cannot claim such exemption. It is clear, therefore, that for awhile, at least, fewer men will be coming to the seminary. Some men also will drop out of the seminary as they feel they must give military service to their country, and others, who are reserve officers will be called to the colors.

This is only in line with what has happened in other wars. In the Civil War some of the seminaries were practically emptied of students, and during the first World War there was a sharp decline in attendance at most of them. In 1916 there were 12,051 students enrolled in our seminaries; in 1918, 9,534; in 1920, 7,216; and in 1922, 8,430. Though these figures are hardly comparable, as in 1916, 169 seminaries reported; in 1918, 142; in 1920, 104; and in 1922, 121.⁵ There was a similar decided drop in the number of candidates reported during the war years. In the Presbyterian Church in the U. S. A., for example, there were 1365 candidates listed in 1916; 1343 in 1917; 1206 in 1918; 1112 in 1918; 1012 in 1920.⁶ As to her sister, the Presbyterian Church in the U. S., the number of candidates for the ministry dropped from 489 in 1916 to 337 in 1920.

Coupled with the probable decrease, in the years during and following the war, in the number of men entering the ministry, there is the evident need for a larger number of better qualified men now, and in the period immediately after the war. While no committee can prophecy what tomorrow will bring forth, if we are to judge the future by the past, the post-war days will make even heavier demands upon the ministry. If this period follows the patterns we have worked out in this country after other wars it will be marked by a falling off in accessions to the membership of the church. One has only to look at the significant drop in the number received by the churches during and following every war in which our country has been engaged. Only the most earnest work on the part of our Christian forces under the most vital leadership will prevent this war issuing in the same disastrous consequences. Unless such leadership is provided this war may see the churches reach

⁵ Ed. of Am. Mins., Vol. 4, p. 61.

⁶ Statistics—Presbyterian Church in the U. S. A., 1826–1926, Weber, p. 30.

the lowest point in their numerical growth in the whole history of America.

The end of the war should find us facing not only ills of all kinds, but opportunities such as men have not seen before for reconstructing our own social order, and rebuilding a better world. Great doors and effectual will be open for missionary effort, which must be of a more understanding kind than in former years. China and Korea, India, perhaps, Africa, South America, certain sections of Europe, and the islands of the sea will welcome missionaries who are humble, and wise and brave. The church must have outstanding leadership if in the decades following the dropping of the last bomb we are to do more than forge the forces which will doom our children to fight in a still more devastating war.

III. Let us consider some of the things which have been done, or can be done, to further the solution of this problem.

Any study of recruiting for the ministry must take into consideration the present state of religion in the country, and keep mindful of the fact that anything which will make Christianity more meaningful and significant in the life of our whole people will help secure a larger number of the right kind of ministers. Recruiting for the ministry is a problem that cannot be solved simply by working out specific plans for bringing the claims of the ministry to the attention of the finest young men in our churches. Paul Elmer More speaks of "the feeling that the truth and fineness of art depend largely upon the philosophy behind it, and that no relief from the present confusion is possible until society re-establishes for itself some body of ideas in which the artist can live and breathe and expand."⁷ Just so, the church must re-establish Christianity in society in such a way that in it the minister "can live and breathe and expand."

The church must also exert itself to give all of its members a conception of their basic relation to the will of God as they consider the work they are to do in the world.

Against the background of that fundamental decision, the church must enable its young people to see the ministry as only one of many callings which they can enter by the will of God, thus breaking down the barrier between the sacred and secular in their lives; and keeping them from feeling that unless they are in "full-time service" they have missed God's highest will for them. Then

⁷ Who, A Book About God, Bede Frost, p. 138.

the church must present to them in simplest and clearest fashion the meaning of this calling as over against the other possibilities for the investment of their lives, so that they can make an intelligent choice. They must be made to understand the objectives of the ministry, the functions the minister performs, the opportunities for abundant service that are his, the requirements demanded of him with respect to his purpose, character, ability and training, the rewards in the deepest sense that belong to the faithful servant, and the desperate need for men of heroic spirit in a world like this.

Let us now be more specific in our study, realizing however that recruiting must be an interweaving of many influences and agencies, so that while we may separate them for the moment in this report, life brings them together in the experience of the individual.

A. The place to begin is with *the local church*. We say this because of *the period in life at which decisions for the ministry are made*. Twenty-two and four-tenths per cent make their choice of the ministry by seventeen, and so before going to college.⁸ As 40.4 per cent decide between 17 and 20, the presumption is that some of these are yet in high school. It might be fair to say, therefore, that 25% make their decision before going to college. Since 80 per cent of our ministers have high school, rather than preparatory school training,⁹ most of those making their decisions before going to college are in touch with their local churches.

A second reason for emphasizing the local church is that it is at the center of those influences which cause a man to decide for the ministry. Judged from any standpoint,¹⁰ the minister ranks first among the factors which turn men into the ministry. One reason for this, perhaps, is that 17.2 of those choosing the ministry have fathers who are in that calling.¹¹ The second highest influence is the home; devoted fathers and mothers to whom the ministry stands first among all callings, and who have pointed their sons toward it from childhood.¹² Often mentioned as primary, or contributing, causes to the decision to preach are the church school, young peoples' societies, experience in religious work, and the church school teacher—all of these tie in with the local church.

⁸ Ed. of Am. Mins., Vol. 1, p. 112.

⁹ Id., Vol. 3, p. 294.

¹⁰ Id., Vol. 3, p. 257, 266.

¹¹ Id., p. 315.

¹² Id., Vol. 1, p. 112.

The heart of the local church is the minister, and we should stress the obligations which rest on him.

B. While *the denominational boards* rank low as their influence upon those choosing the ministry is measured,¹³ they doubtless keep the whole matter of recruiting before the church, and stimulate and guide individuals and agencies seeking to help in this field.

To these far-seeing men recruiting means more than persuading able men to decide to enter the ministry. Vocational guidance according to the U. S. Bureau of Education, "should be a continued process to help the individual to choose, to plan his preparation for, to enter upon, and to make progress in an occupation." So our secretaries seek to keep in touch with those who have chosen the ministry, either directly, or through the denominational set up, so that these young men may be encouraged, as their moments of doubt come, may be advised as they reach the end of certain phases of their training, may even be discouraged from carrying their purpose through, if they are found to be without proper qualifications for this exacting office.

C. From our *denominational college* come 77 per cent of the college trained men at our seminaries.¹⁴ Though "not more than a third, and perhaps only a fourth, of the students"¹⁵ at the seminaries decided to become ministers while in college, nevertheless their college experience served to clarify and strengthen their purpose, and to support it against the appeal of other callings.

The church college, therefore, should have a definite sense of duty with respect to this whole matter of recruiting. While the administration must maintain a worthy educational standard, it should feel responsible for creating an atmosphere in the school in which the students would find it easy to hold the ministry in high repute. This can be done only through a favorable attitude on the part of the faculty, and teaching in the all important departments of philosophy, the physical and social sciences which would be friendly toward religion, and appreciative of the possible value of the minister to the life of his community.

Some member of the college staff should be charged with the task of discovering the men in the institution who seem especially fitted for the ministry, and of trying to bring before them the real meaning of this high calling. Of course, this would have to be done

¹³ Ed. of Am. Mins., Vol. 3, p. 257.

¹⁴ Id., Vol. 1, p. 115.

¹⁵ Id. Vol. 3, p. 265.

carefully; but the essence of good counseling is wisdom. A list of such men could be studied with the representatives of the church who came to present the claims of the ministry to the students. Again there is the necessity of being as wise as serpents. It might also be possible to bring some of these men together in a group for the study of a course on the ministry.

D. The independent and state schools can have no immediate responsibility for turning men toward the ministry. But the church should be alert to the opportunities presented in these institutions. We need as our leaders men with the broad background and enriching contacts that are afforded students at these schools, and only too few of them are finding their way into the ministry.

The church must cooperate happily with the religious forces working on the campus, through providing student pastors, supporting approved teachers of religion, and furthering their program in every possible way. It must realize that anything which advances the cause of Christ on the campus, which better the standing of the church, will react favorably on any effort at recruiting.

As far as possible the churches and seminaries should cooperate in their endeavors at recruiting. Professor Aubrey has made this crystal clear in a paper presented to this body in 1938 which should have the most careful study.¹⁶

E. In considering the seminaries, we are not thinking of their efforts to add to their own student bodies men who have already decided to give their lives to the ministry. The best means to this end seems to be the satisfied and enthusiastic alumnus.¹⁷ But we have in mind their part in recruiting men for the ministry. Sometimes their efforts in the other field, as we have seen, will defeat what the church is trying to do here. This may be one of the reasons the seminary ranks last in the list of influences that have brought men into the ministry.¹⁸ Such grading of influences cannot be relied on too seriously since it cannot take into account distant and intangible forces, and is probably unfair to the seminaries.

Some question whether the seminary has any obligation for recruiting, feeling that this is the responsibility of the denomination. Of course, there would probably be a difference in the defined responsibility of denominational and union seminaries. If recruiting, however, has the broad meaning we have given it, no seminary

¹⁶ Bulletin 13, Am. Ass. of Theological Schools, p. 57.

¹⁷ Ed. of Am. Mins., Vol. 3, p. 271.

¹⁸ Id., pp. 257-67.

can escape responsibility here. As it interprets Christianity for the age in which we live, sets up objectives for the minister's work, values the service of the pastor of the local church, counsels and trains men preparing for the ministry, and develops ways of helping them grow through their life in the ministry it advances or retards the cause of recruiting. The better the ministers the seminary sends out into the church the larger will be the number of strong men who will turn toward the ministry.

One of the chief ways in which the seminary can help, if we have been justified in our emphasis on the place of the minister of the local church in recruiting, is for it to make the students see their responsibility for securing an adequate ministry for the church. The seminary should equip their graduates for this task by sharpening and lifting their conception of the ministry and acquainting them with the right methods of dealing with youth on behalf of the ministry. A major thesis could be written on the ways in which this should be done.

The ablest heads of, and professors in, our seminaries should consider that a part of their duty is to make contacts with young people for the ministry. Local churches should be visited with this purpose in view, so that able young men might face the ministry before they have committed themselves to some other life work. Sufficient time should be spent in available colleges to give opportunity for conference with the finest students there. A corps of speakers and counselors might be created by the seminaries to cooperate with the denominational boards in this type of work. Certainly these leaders must be wise men, and unselfish men, who will not try to over-persuade men into the ministry, or to encourage them to go to the seminaries which they represent. They will present facts, remove misunderstandings, answer questions, and then leave the decision with the student.

The seminary should be ready to entertain any group of high school, or college students who might be persuaded to meet there for a conference on the ministry, and be willing to do everything in its power to let these men see what is involved in becoming a minister. The seminary might also, encourage the very best men in its student body to visit neighboring schools and colleges to present the claims of the ministry. But these men should be selected with extreme care, and counseled at length before they were sent out.

F. The denomination itself has a real place in recruiting, particularly as it deals with those who have already made their decision

for the ministry. The Congregational-Christian Church has prepared an almost ideal statement of the way in which these men who are looking forward to the ministry should be shepherded by the church. It is so good that we are quoting it at length: ¹⁹

"Careful provisions need to be made to bring to the attention of the Associations young men of high calibre and serious purpose who have decided to enter the ministry as their life work, in order that they may be assisted with encouragement and counsel during the entire period of their training. For this purpose the Commission recommends a period of mutual acquaintance to be called "In Care of Association." This would cover the interval between the young man's choice of the ministry and his actual licensure.

"In order to give effect to this proposal, it is suggested that whenever a minister or layman discovers a young man who wishes to enter the ministry, he should introduce him to the Committee on Ministerial Standing (or the equivalent) of his Association. After one or more conferences with the young man, the committee, should it approve his intentions, would commend him to the Association at an appropriate service which would give recognition to this important step. He would naturally be presented to the Association by the minister or layman who introduced him to the committee. A certificate of approval would on this occasion be presented to him which, in due course, would be submitted to the theological seminary of his choice.*

"The Association would continue to aid him in every suitable way up to the time of his first licensure by the appointment of an adviser, by correspondence from members of the committee, and by encouraging him to be present at the meetings of the Association whenever possible. A brief statement by him concerning his progress might well be presented each year to the Association either verbally, or, if he is not able to be present through a written message."

Fundamentally, the denomination furthers the recruiting of better men as it raises its standards for the ministry and enables its people to see the importance of having able and well-trained men in places of leadership and of supporting them properly.

¹⁹ Standards for the Congregational-Christian Ministry.

* A simple ceremony of introduction may be obtained from the General Council Office.

G. Interdenominational cooperation is necessary, though difficult because the need for ministers is so different, the requirements for the ministry are so varied in our separate churches. Through some one of our unifying organizations there might be joint publicity explaining the work of the minister, and giving him his due for the value of the service he renders the church and the country. A day might be set apart in which all of our ministers might preach on their own calling. The dangers of such procedures are very obvious, as they might further alienate the ablest men from the ministry, and turn a flood of incapable men into its rank. A day might be set apart for prayer for men for the ministry, and emphasis might be put on continuing prayer as a mean of recruiting.

There could certainly be a helpful pooling of facts, methods and materials so that we might all know the real need for more ministers, the best ways of enlisting good men, and the literature that would be most valuable as an aid to recruiting for the ministry. State councils of churches could devise ways of making a joint approach of the denominations to the independent and tax-supported schools so that recruiting might be effectively done in them.

Always there is more to recruiting than appears on the surface. Anything that might be done to reduce friction between the denominations, to remove rivalries and jealousies from the relationships of local churches, and to prevent the multiplication of small, competing churches so that the minister might have a worthwhile task, and receive a sufficient salary would greatly further the cause of the ministry.

IV. Cautions to be kept in mind.

Always in the fore-front of our thinking about recruiting is the need for better qualified men; not simply for better trained men. We need, also, men of better cultural background. Now to our cautions!

A. If we make a general appeal for ministers, or approach our young people in an injudicious way, we may cause a large number of inadequate men, or men really untouched by the Spirit of God, to become candidates for the ministry. This has happened before, and can happen here and now, if we are unwise. During the rapid multiplication of churches from 1870 to 1890, when there was an increase of 91,500 churches,²⁰ all manner of men rushed into the

²⁰ Ed. of Am. Mins., Vol. 2, pp. 116-7.

ministry. In the early twenties, when the young peoples' conferences were beginning to flourish, and gave the church a new opportunity for recruiting, fervid and reckless appeals for full-time service brought hundreds of men into the ministry whom God could have used more effectively in other fields. The return of missionaries from China, the depression which stopped home mission projects, and prevented our sending out any large number of new foreign missionaries made us realize how foolish we had been.

A study made of nearly 6,000 alumni of eleven leading seminaries who graduated from 1900 to 1925 showed that at graduation 10 per cent entered secular vocations. By 1929, 20 per cent of these graduates were engaged in secular work.²¹ Others continue in the ministry but are restless and unhappy from the moment of their installation as pastors. Hurt is done the church by these men, and the cause of recruiting is set back through their lack of personality or of achievement.

B. Should the seminaries try to eliminate inferior men from their student bodies by erecting some kind of a barrier to their enrollment? The answer is not as easy as it seems. Those who have studied the use of tests by our seminaries deem it unwise to use intelligence tests as a part of entrance requirements;²² and are inclined to feel that existing personality and aptitude tests would not be helpful as aids to the selection of students.²³ Better instruments may be prepared, but they will be valuable only when in the hands of men trained in their use. If the seminaries refuse to accept those who are in the lower fourth or third in their classes at college unfortunate results might follow. The men refused might go to a Bible School, and make their way into the church from that vantage point; or they might enter the church without further training by invoking the aid of an "extraordinary clause." Should some denominations raise their standards and others keep them low, a shrewd man could get into his church by becoming a minister in another denomination and securing a certificate of transfer which in the interest of comity his own church would be inclined to accept. In a small denomination, with 75 per cent of its ministers college and seminary graduates, one-third of its pastors have come in from other denominations. Furthermore, the stiffening of our entrance requirements from the academic standpoint might dis-

²¹ *Id.*, Vol. 1, p. 51.

²² Bulletin 11, Am. Ass. of Theological Schools, p. 87.

²³ Bulletin 14, Am. Ass. of Theological Schools, p. 54.

courage and turn back some simple, humble men, who really love the Lord Christ and their fellows, and are ready to work night and day at their tasks. Such men are needed in our country fields, where they have access to our largest unevangelized population, and touch that group of people upon whom, in view of their high birth-rate, we shall have to draw for the continued growth of our churches. These men are ready to stay in the country; they love it, and will spend their lives there, when some of our abler men are restless from the outset of their ministry to rural folk, and use the church in the wild-wood only as a stepping stone to a city charge. More than once those who were responsible for the work of our seminary students in the summer have written us that the steady, more prosaic man, who was glad to live with his people, who loved them, and went from house to house did a far better work than the "glamour boys" we had sent them in other years.

C. Should the denominations set high requirements for their ministry, and the seminaries enroll large numbers of able men, we should be faced with two problems if we are realistic. In the first place, it would be years and years before we should have a sufficient number of college and seminary trained men for all of our churches, no matter how we overloaded or enlarged our seminaries, since so small a proportion of our present ministry has such an education.

The second troubling question is, would we be able to support and challenge a much larger number of better qualified men now? Many of our churches are so tiny, and so unimpressive, with so limited an opportunity before them, that they would not satisfy and hold a man with a college and seminary background. The restless men in our country fields are the seminary trained men. The religious census of 1936 showed that the average size of the churches in the United States was 280; of the 66,998 urban churches, 541, and of the 121,768 rural churches, 133. Would a well-trained man be content if he knew that he would have to spend his whole ministerial life in one of these minute churches?

Bound up with the size of the churches is the matter of salary. The expenditures of the rural churches averaged \$1,061 a year, and the urban churches, exclusive of the Catholics, spent on the average \$4,618 a year.²⁴ This does not leave a large margin for pastors' salaries! While we do not believe that the financial motive is at all controlling in a man's choice of the ministry, it is hard for

²⁴ Religious Bodies, 1936, Vol. 1, pp. 27-28.

one who has been accustomed to some comforts, who loves books, has aesthetic interests, and desires to educate his children to live on the pittance many churches pay their minister. Again we are face to face with the hurt done the cause of our Lord by denominational divisions and jealousies. When there are three or four struggling churches, each bearing a different denominational label, in a town of two or three hundred, how can you ask a strong man to become pastor of any one of them, when he knows that he can visit the community only occasionally, can do no constructive work with his young people, launch no effective program of adult education, and make no contribution to the life of the community!

D. We must not forget that when the war is over several thousand chaplains will be returning home. While not all of them are able men, they are all seminary and college trained, and most of them should be capable of better work after their vitalizing experience with men under strain. Some of them will enter other types of work, but the majority of them will expect to be pastors again, and we should not fill all of the churches, and leave them standing with their hats in their hands waiting for a call.

E. We should remember, too, that after other wars there has been a decided rise in the number of men enrolled in our seminaries, and as candidates for the ministry.

F. We must keep in mind, too, the fact that unless the sharp pick up in the number of marriages, and in the birth rate since the beginning of the war continues, and there is little prospect of that, since many of our men will not come home, there will be a leveling off, and stabilizing of the population within the next two or three decades. We cannot, therefore, expect the rapid increase in church membership which we knew prior to 1926, and the inevitable need for a larger number of ministers.

We would remind you as we bring this report to a close that your committee stated at its beginning that it did not hope to make much headway in unravelling this tangled problem. We are not sure that we do not need more ministers, but we are certain that we do need more better qualified ministers. Yet if we are to have a larger number of such men we must group some of our feeble churches into stronger units, which will offer a more compelling work, and pay a larger salary.

In order to expedite the work of recruiting we would make the following suggestions, which grow out of our previous discussion of the whole problem.

The work of recruiting within the denomination should clear through the board charged with that duty, so that a unified program might be worked out, and a policy developed which would adjust the flow of ministers to the actual needs of the churches.

Some joint group, made up of representatives from the denominational boards engaged in this work, might be created so that all of us might profit by anything valuable any of us learned.

A permanent committee might be formed by this Association composed of the presidents or deans of three of our institutions so that this question which is so puzzling and so changing might be kept under constant review by a continuing group whose cumulative knowledge and experience would enable them to be of increasing help to the members of this body.

We must reach our strongest local pastors with the fact of this need, and qualify them to deal wisely with their finest young people in the interest of the ministry.

We must feel our obligation to give our people a more adequate conception of the ministry, and of Christian Vocation as a prerequisite for any proper effort at recruiting.

We must recognize that this is a difficult and delicate task, and must not engage in any wholesale campaign to secure more ministers.

We must spend more time on our knees before the Lord of the harvest that He might thrust forth the laborers we so sorely need.

Respectfully submitted,

GOULD WICKEY

FREDERICK C. GRANT

EVERETT C. HERRICK

W. TALIAFERRO THOMPSON, *Chairman*

REPORT OF THE COMMITTEE ON THE SELECTIVE SERVICE AND THE MINISTRY

ALBERT W. BEAVEN

PRESIDENT, COLGATE-ROCHESTER DIVINITY SCHOOL, ROCHESTER, N.Y.

This committee—while at first five in number—was later re-constituted and limited to the three officers of the Association, the President, the chairman of the Executive Committee, and the Executive Secretary. This was done because of the necessity for quick action, and the necessity for frequent contacts with Washington.

The first duties of the committee had to do with such matters as registration, status of the conscientious objector, what constituted "a standard theological school," and other such questions. In getting these answers, we conducted a meeting at Newton Center, Massachusetts, on June 14, 1941, at the Northeastern Regional Conference of the American Association; at which time a representative of Selective Service Headquarters discussed the matter with the group, and as a result of that interview, we issued our Bulletin of July 1941 which was sent to all our constituent members.

Following Pearl Harbor and the meeting of the heads of universities and colleges at Baltimore, our committee visited General Hershey's office to discuss with him the recommendations made by the Baltimore Conference. This gathering had recommended that pre-theological students be deferred on the same basis as the pre-dental and pre-medical students. Our visit was for the purpose of presenting an appeal to General Hershey for the issuance of an instruction which would clarify the matter for the local draft boards. Pending the issuance of that directive from the authorities, we issued our communication of February 7 in which we stated that a promise had been made that a directive would soon be issued to the draft boards.

Various items, however, appeared to rise to postpone the issuance of the instructions. On May 15, a conference was called to discuss and advise with the department as to the form such an announcement should take. We were represented at that discussion by Dr. Roberts. A recommendation was formulated and passed up to that department. As yet, however, no directive has been issued.

The imperative necessity for some official word is clear. While many boards are deferring men, a good number of boards are not;

some of them apparently thinking that since no definite word has come from headquarters, they should restrict themselves to deferring men already in the theological seminary.

It seems clear that if the army and navy are to stand upon their demand that their chaplains shall have both college and seminary training, then it will be necessary for them to protect the men who are professionally attempting to qualify both on the college level as well as the seminary level. If they do not do this, then they shut off the supply of properly qualified men, moreover, to fail to do this would put the government in the anomalous position of deferring men who went from high school into theological school but who the army and navy could not ultimately use as chaplains, while they would not defer those who went the road through college demanded by the standards for preparation set up by the army and navy.

We believe that we should expect that boards will defer bona fide students in college who are preparing for the ministry and who have proved their sincerity by advancing to the end of their sophomore year in pre-seminary work.

It is clear that the seminaries must assume the responsibility of examining the sincerity and credentials of such men. Seminaries are in a position to give those men admission at the period when they have completed their B.A. work. The student should procure a statement from the Admissions Committee of the seminary he hopes to attend which should be one of the items to be presented to his draft board; this letter should show that he has been considered for entrance at the seminary upon successful completion of his college work. It would also seem that we can be of help in advising students for the ministry who would normally come to us how to prepare the data which they should submit to their draft board. This data should show clearly the man's purpose in going into the ministry, his qualifications for being a ministerial student, and should give references telling the names of people who knew about his original decision and commenting upon the promise which he gives of being a useful minister.

Obviously, however, such a relationship throws a great responsibility on the seminary to take care not to admit or protect men who are unworthy, insincere, or simply attempting to dodge the draft. In view of our findings, we recommend as follows:

1. The committee recommends that a committee composed of Dr. Henry Pitt Van Dusen of Union, Dr. Gould Wickey of Wash-

ington, Dr. Luther Weigle of Yale, Dr. E. H. Roberts of Princeton, and Dr. A. W. Beaven of The Colgate-Rochester Divinity School, be appointed to represent the Association in relation to the Selective Service Headquarters and the administration of the Act; and that this committee be instructed to seek a conference with General Hershey at the earliest possible moment.

2. In view of the repeated statements by government officials that the ministry is looked upon as an essential profession both in its work in the chaplaincy among armed forces and in the civilian population; and in view of the large number of ministers being recruited by the army and navy for chaplaincies; and in view of the limited number of men in the ministry prepared by the standards set up by the army and navy; and in view of the shortage of properly trained ministers already existing; and in view of the various recommendations addressed to the Selective Service authorities requesting deferment of pre-theological students at the end of their sophomore year in college—if their status is clearly defined in relation to their professional preparation; and in view of the effect that will be produced if men who choose to prepare for the ministry, as the army and navy have demanded, by going through college, should not be allowed to go on with their preparation whereas men going directly into theological courses without college might be deferred; we recommend that this Association request the Selective Service authorities to make it as clear as possible to the schools and to the local Selective Service boards that it is not only in their power to defer such men but normal to do so.

3. We recommend that a committee of this organization be appointed to represent us with matters pertaining to the chaplaincy, and that we refer to this committee the request of the army and navy for the cooperation of the institutions of The American Association of Theological Schools in aiding men who lack less than one year of theological preparation in addition to college work so that they may qualify for the chaplaincy.

(Your Committee is glad to report that shortly after its visit in June to the Selective Service Headquarters, General Hershey issued a memorandum to the local draft boards, recommending that they defer college students who are candidates for the ministry as early as at the end of the sophomore year. Copies of this memorandum have been sent to all member institutions.)

THEOLOGICAL EDUCATION AND INTERFAITH RELATIONS

HERBERT L. SEAMANS

NEW ENGLAND REGIONAL DIRECTOR, THE NATIONAL CONFERENCE OF
CHRISTIANS AND JEWS, NEW HAVEN, CONN.

It is with regret that we find it impossible because of limited space to publish this splendid address by Dr. Seamans.

In the first part of his paper Dr. Seamans presented the answers which were given by thirty-seven accredited seminaries to the following questions:

1. By what means does your Seminary provide for an understanding of the history, traditions, and practices of Judaism? Of Catholicism?

2. By what methods are you preparing your students to cooperate in the affairs of community and nation with those of the Jewish and Catholic faiths? Are they encouraged to converse with Jewish and Catholic leaders, to visit institutions of those faiths, to cooperate on matters of common concern?

3. What courses in your Seminary are most helpful in developing an understanding of the traditions, practices, social ideals and values which are held in common by Protestants, Jews and Catholics?

The last part of the paper was given to an analysis of one hundred replies received from clergymen to the following:

1. Did your interest in interfaith relations originate while studying in the seminary or after graduation?

2. If interest began in seminary what courses, influences, or factors were responsible?

3. If your interest began after graduation what started you?

4. If you were preparing the paper what points would you stress particularly?

In his concluding paragraph, Dr. Seamans states:

"Since our nation comprises a diverse population we are faced with the necessity of helping all citizens to understand and to accept fully the principle of diversity within national unity. It is possible to secure such unity without uniformity. Protestants have

been the dominant religious influence through many decades and because of that fact have a special responsibility to initiate and support movements that will develop desirable relations among the religious bodies in the United States. Our seminaries have a great responsibility to prepare graduates for leadership in building a world order founded on brotherhood."

This excellent paper will be published in full in pamphlet form and may be secured by writing to Dr. Seamans.

THE CONSTITUTION

I. Name

The name of this organization shall be The American Association of Theological Schools.

II. Purpose

The purpose of this Association shall be to confer concerning matters of common interest to theological schools in America, to consider any problems that may arise as to the relations of these institutions to one another and to other educational institutions and to the State, and to deal with any other matter which the Association may wish to consider.

III. Membership

1. *Qualifications.* The Association is composed of institutions engaged in educating and training for the Christian ministry.

2. *Election of New Members.* Institutions may become members of the Association on recommendation of the Executive Committee and election at a regularly called meeting of the Association.

3. *Requirements.* Each member institution shall pay annual dues of at least \$10.00. From time to time as required by the needs of the treasury of the Association, the Executive Committee may suggest a scale of assessments adjusted to the varying assets of the several member institutions. Institutions that for two successive years fail to pay their minimum annual dues shall be regarded as having withdrawn from the Association.

IV. Meetings

The Association shall meet biennially at such date and place as the Executive Committee may determine. Regional meetings may be held as the Executive Committee may deem expedient.

In the meetings of the Association each member institution may have any number of representatives, but each institution shall have a single vote.

V. Officers

The officers of the Association shall be a President, a Vice President, an Executive Secretary, and a Treasurer. They shall be elected for a term of two years.

VI. Executive Committee

At each biennial meeting the Association shall elect eight members who with the above named officers shall constitute an Executive Committee. It shall be the duty of the Executive Committee to prepare the programs for all the meetings of the Association, to direct the Executive Secretary, and to transact the business of the Association *ad interim*.

VII. Commission on Accrediting

The Commission on Accrediting shall consist of the elected officers of the Association and six other persons appointed by the Executive Committee. The six appointed Commissioners shall serve for a term of six years, except that of the first Commissioners appointed, two shall serve for a term of two years, and two for a term of four years. The appointed Commissioners shall not be eligible to succeed themselves.

It shall be the duty of the Commission on Accrediting to institute and maintain a list of Accredited Theological Schools under standards determined by the Association.

VIII. Limitation of Powers

No act of the Association shall be held to control the policy or line of action of any institution belonging to it.

IX. Amendments

This Constitution may be amended by a majority vote of the member institutions at any regularly called meeting, provided notice of the proposed amendment shall have been given by the Executive Committee in the call for the meeting.

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